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EDITED

*WITH THE VULGATE AND OTHER LATIN ORIGINALS
INTRODUCTION ON OLD ENGLISH BIBLICAL VERSIONS
INDEX OF BIBLICAL PASSAGES, AND
INDEX OF PRINCIPAL WORDS*

BY

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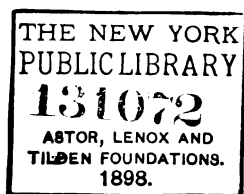
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TO
DR. JAMES A. H. MURRAY
WHOSE 'NEW ENGLISH DICTIONARY' WILL BE ONE OF THE
GLORIES OF ENGLAND
AND IS THE
ADMIRATION OF HER CHILDREN BEYOND THE SEAS
IN RECOGNITION NOT LESS OF HIS QUALITIES AS A MAN
THAN OF HIS EMINENCE AS A SCHOLAR



PREFACE

THIS first instalment of a reasonably complete collection of the Biblical extracts scattered throughout the Old English prose texts has been undertaken in the interest of the Biblical scholar, the professional student of English speech, and the person who desires to gain in the easiest possible manner a slight reading knowledge of Old English prose. For this volume the two representative prose authors of the two chief epochs, Alfred and Ælfric, have been chosen; and the Latin originals, the indispensable medium of interpretation and comparison, have been printed at the foot of the page.

The Biblical scholar should know that in his domain I am the merest amateur, and that I leave to him the task of determining the precise readings which have been followed by our translators, when a choice of readings was possible. That the Vulgate was not always strictly followed is probable, and in some cases, as now and again in the Alfredian translation of the *Cura Pastoralis*, is certain. Ælfric may have followed the Latin homilists whom he adapts, and thus may have been led to deviate here and there from the Vulgate text; but his relation to these sources has as yet been too little investigated to admit of a present determination of the amount of this variation. The exact decision will always be rendered difficult by the paraphrastic nature of the version in some cases; by the tendency of Old English writers to vary their expression in different places, even when rendering the very same original; and by the frequent impossibility, in the case of the Gospels, of deciding which of the Evangelists the translator had in mind. Under the last head, a kind of

'contamination' is not unusual, showing that the translator is making or following a kind of harmony of the Gospels, and accordingly producing a composite narrative, in which the exact shares of the several Evangelists cannot always be ascertained with precision.

Where I have adduced the so-called Itala, my dependence has been upon Sabatier.

The professed student of English speech should know that I have followed the best printed texts of each work, taking no liberties with them save as respects punctuation and capitals, the use of diacritical marks for quantity, &c., and to some extent in the joining or separation of words. Thus for the *Pastoral Care* and *Orosius* I have followed Sweet; for the *Ecclesiastical History*, Miller; for the *Laws*, Schmid's second edition; and for *Ælfric*, Thorpe's edition of the *Homilies*. In the slight changes referred to, I have studied consistency and the ready apprehension of the text. To this end, I have not scrupled to change the traditional punctuation of the Vulgate, partly because I have not found entire uniformity in the various impressions, and partly because I have no superstitious reverence for the received usage when uniform, since it is not seldom at variance with grammar and sense. Accordingly, the punctuation of the Old English and that of the Latin have been brought into some degree of conformity, though there are instances where this has proved impracticable.

In the marking of quantity, and of derivative *e* and *o*, there are, I trust, but few oversights not corrected in the Errata. The words which geminate an originally single consonant after a long vowel have given me most trouble, and here I shall no doubt seem inconsistent, and in some cases am no doubt really so; in general, I have omitted the macron, but have retained it where the sonancy of the following consonant may probably have favoured the retention of length. Proper names have been left unmarked, since as yet there is no general agreement among scholars as to the quantity of the syllables in even the commonest Scriptural names.

I have no doubt exposed myself to criticism by the use of

the hyphen for joining words left separate in the standard editions, and, in the case of a few common conjunctions, by actually writing two or three words (like *for þon þe*) as one. In these cases I must be content to receive the censure of those who are otherwise minded.

The use of brackets and parentheses is most frequent in the *Pastoral Care*. Here I have followed Sweet (see the Table of Abbreviations), except that I have indicated the chief variant readings of the Hatton MS. by a parenthetical word followed by H.

The beginner in the study of Old English will find in the present volume a convenient chrestomathy, with the matter of which he is already acquainted, and which can almost be read from the outset, without grammar or dictionary, by the help either of the modern English version, or, better, by that of the Latin. He will likewise, by a comparison of the different renderings of the same passage, acquire a sense of the variations which the same translator permitted himself, the idiosyncrasies of each translator, and the changes in the language between one and another.

Here, indeed, is considerable material for the study of Old English semasiology, a study which, like that of English semasiology in general, has been too much neglected. What is an author's range of synonyms for a given idea? What is the range of his vocabulary, as distributed among such categories of synonyms? What are the peculiarities of his diction, as determined by these tests? Wherein does the diction of a given period, again, as judged by these standards, differ from that of another given period? It is evident that these inquiries are by no means otiose, and that the easiest and most promising introduction to the subject is through the medium of successive translations from the Latin, preferably from the same Latin text. Now there is no Latin text which fulfils the obvious conditions so well as the Vulgate. It is a tolerably unchanging document, and, directly or indirectly, in fragments of various length, it has been translated or paraphrased over and over again. The study of these renderings would occupy a large number of capable students of semasio-

logy for many years, and would add incalculably to our exact knowledge of the changes which have taken place in the English vocabulary, and in the differentiation of meanings. And what is true of semasiology is likewise true, in its degree, of syntax.

Such comparisons as have been mentioned will be facilitated by the Index of Biblical Passages, and by that of Principal Words. The latter is not intended as a glossary, nor for the exhibition of grammatical forms; but for the purpose indicated its fullness ought to render it valuable. I wish the limitations of space had permitted still greater fullness, even under very common words; for now and again a student may wish for a completer exhibit of usage than has been provided.

The Introduction will, I trust, be serviceable to all who are interested in these texts, and to many who are not. The astounding misstatements and omissions of the latest and most authoritative books of reference which treat of this subject—a subject of interest to every intelligent person of English extraction—will no doubt be deemed a sufficient reason for the essay here presented. Its shortcomings may perhaps be the more leniently judged when it is considered that all existing outlines which profess to cover the same ground are either misleading, or wholly inadequate, or both. This sketch may therefore justly be regarded as a sort of pioneer effort, for, while much of it is compilation, criticism has been necessary at every step, and some of the results have been worked out by the author himself especially for this publication.

In conclusion, I shall be glad if the present work leads to a somewhat juster appreciation of the early history of the English Bible, to a more diligent study of the course of English speech, and, in however slight a measure, to a fuller sense of fraternity among the different members of the English race.

ALBERT S. COOK.

YALE UNIVERSITY,
August 15, 1897.

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TABLE OF ABBREVIATIONS

Bede.—As under Greg.

Greg.—Gregory's reading in his *Cura Pastoralis*, as distinguished from that of the Vulgate.

H.—Hatton MS.

ins.—insert(s); inserit, inserunt.

Ital.—Italam, Italicam versionem.

LXX.—Septuagint.

om.—omits; omittit.

sec.—secundum.

sum.—summarily; summam.

Vulg.—Vulgate.

[] in the Cotton MS. of Gregory's *Pastoral Care*, denote the readings of Cotton Otho B. 2 (Sweet's *Cotton II*); in the Hatton MS., they denote additions above the line.

() in the O. E. *Pastoral Care*, denote Sweet's conjectural additions; when a word in parentheses is followed by H., a reading of the Hatton MS. is signified. In *Alfred's Laws*, both brackets and parentheses are used to indicate readings of MSS. G. and H. (Cott. Nero A. 1, and the Textus Roffensis), the standard being E. (the Corpus or Benet MS., C. C. 175).

INTRODUCTION

As a means of exhibiting the relations which the Biblical extracts now first collected sustain to the versions already known, the following conspectus is presented. No such survey at present exists, and the current statements on the subject are often so lamentably meagre and incorrect that it has seemed by no means superfluous to supply the exactest possible information in these pages, and to give ample references to the most authoritative and critical of recent works.

SEVENTH CENTURY.

PROSE TRANSLATIONS.

None are known.

POETICAL TRANSLATIONS.

CÆDMON.—The first Old English paraphrase of portions of the Bible is attributed to Cædmon, in the following passage of Bede's *Ecclesiastical History* (iv. 24): 'Canebat autem de creatione mundi et origine humani generis, et tota Genesis historia, de egressu Israel ex Aegypto et ingressu in terram repromissionis, de aliis plurimis sacrae Scripturae historiis, de incarnatione Dominica, passione, resurrectione, et ascensione in coelum, de Spiritus Sancti adventu, et apostolorum doctrina.'

Since the publication of Francis Junius' *Cædmonis Monachi Paraphrasis Poetica Genesios ac Praecipuarum Sacrae Paginae Historiarum* (Amsterdam, 1655), certain poetical paraphrases of the Bible contained in MS. Junius XI of the Bodleian Library at Oxford have passed under the name of Cædmon. The whole subject is discussed at length by Wülker, in his *Grundriss*, pp. 111-140, with the purely negative result, expressed on p. 139, that nothing can with certainty be attributed to Cædmon save the Hymn

found at the end of the Moore MS. of Bede in the Cambridge University Library, and which is printed, e. g., in Sweet's *Oldest English Texts*, p. 149, and *Anglo-Saxon Reader*, seventh edition, p. 175; in my *The Bible and English Prose Style* (Boston, U.S.A. : D. C. Heath & Co.), p. ix; Zupitza-MacLean's *Old and Middle English Reader*, p. 1; Grein-Wülker's *Bibliothek*, ii 317; and Stopford Brooke's *History of Early English Literature*, p. 340. Since this Hymn is but nine lines in length, and refers only allusively to the first chapter of Genesis, it is evident that we cannot affirm that we possess any portion of the Biblical translations which Bede affirms to have been made by Cædmon.

ALDHELM.—For more than sixty years there has been discussion among scholars as to whether the so-called Paris Psalter may have been the work of Aldhelm (640?–709). This recent suggestion was made by Thorpe in his edition of the Paris Psalter, under the title, *Libri Psalmorum Versio Antiqua Latina, cum Paraphrasi Anglo-Saxonica* (Oxford, 1835). His words are (Praefatio, p. v): ‘Memoriae quidem proditum est Aldhelmum, Shirburnensem Episcopum, qui quum carminum laude inclaruisset, non Latino solum sed et patrio sermone conditorum, A. D. DCCIX mortuus est, Psalmos Davidis Anglo-Saxonice primum reddidisse: et quum versio quam nos edendam suscepimus, etsi ab initio ad Psalmum quinquagesimum oratione soluta scripta est, inde usque ad finem versibus puris Anglo-Saxonicis constet, dicendi tamen genus seculum decimo superius non sapiat; erunt fortasse qui suspicentur eam aliam non esse quam Aldhelmi ipsius versionem a recentiore quodam refictam.’ Thorpe goes on to say that the evidence of language alone would not justify us in assigning a date to an Old English composition, and that the version which he publishes is in parts so incorrect that he would hesitate to attribute it to Aldhelm: ‘Hinc quidem minus verisimile fit hanc versionem opus fuisse viri doctrina eximia qualis fuerit Aldhelmus; etsi inter errores istos multi sunt quos aut incuriae aut ignorantiae librarii jure tribuas.’ In his translation of Lappenberg's *Anglo-Saxon Kings*, 1845 (ed. 1880, i. 258, note 3), Thorpe says: ‘An Anglo-Saxon version of the Psalms, possibly Aldhelm's, transcribed by the present translator from a MS. in the Royal Library at Paris, has been published at the expense of the University of Oxford.’

Thorpe was followed by Thomas Wright, whose *Biographia*

Britannica Literaria: Anglo-Saxon Period was published in 1842. He observes, at the close of his life of Aldhelm (p. 222): 'He is said to have translated the Psalms into Anglo-Saxon verse, but the translation published by Mr. Thorpe, in 1835, has none of the characteristics which might be looked for in his compositions.' From this it may be inferred that he derived his information from Thorpe. This is, however, quite inconsistent with his remarks concerning Aldhelm in a note to p. 21: 'He is said, among other things, to have translated the Psalms into Anglo-Saxon verse, which may possibly have been the same which Mr. Thorpe has so ably edited from the Paris MS. or the groundwork of it.'

Giles, *Sancti Aldhelmi Opera*, 1844, says nothing whatever on the subject.

In 1853 Professor Franz Dietrich, in an article entitled 'Hycgan und Hopian,' published in Haupt's *Zeitschrift für Deutsches Alterthum*, vol. ix, endeavours to rehabilitate the tradition by means of an investigation into the relative age of two words for the verb 'hope,' namely, *hycgan* and *hopian*. In summing up (p. 222), he remarks: 'Es giebt eine alte Tradition dass Aldhelm (†709), der lateinisch und in seiner Muttersprache gedichtet, auch die Psalmen ins Angelsächsische übertragen habe. Die schon aufgegebene Vermutung, dass sich sein Werk hier erhalten habe, ist für den allitterierenden Theil nach den obigen Ausführungen wieder aufzunehmen, und kann durch einige wenige auch hier wie im ersten Theil vorkommende Mängel der Uebersetzung, welche noch nach Abzug der vom Abschreiber und vom Lateinischen verschuldeten übrig bleiben, nicht umgeworfen werden. Das erste Drittel seiner Arbeit mag an der Handschrift abgerissen gefunden und von einem Schreiber des 11n Jh. durch die vorliegende Prosa vermeintlich ersetzt worden sein. Vielleicht ist die Prosa aus einer etwas älteren, ebenfalls vollständig gewesenen Uebersetzung entnommen.'

In 1854, K. W. Bouterwek (*Cædmons des Angelsachsen Biblische Dichtungen*, Gütersloh and London) refers to Thorpe's opinion in his 'Dritte Abtheilung,' p. clxxxiii, but, beyond citing Spelman (see below), he contributes nothing to the discussion.

In 1880 appeared a posthumous work of the distinguished scholar Grein, his *Kurzegefasste Angelsächsische Grammatik*. In this (p. 9) he expresses the opinion that Psalms 52-150 of Thorpe's edition are probably to be attributed to Aldhelm.

In 1884 Professor Earle, of Oxford, writes (*Anglo-Saxon Literature*, p. 90): 'The suggestion that they might be Aldhelm's, though modernized, had rhetorical attractions for the editor (Thorpe), and supplied him with material for a few rather idle sentences of his Latin preface.'

In 1885 Professor Wülker, of Leipzig (*Grundriss zur Geschichte der Angelsächsischen Litteratur*, p. 384), rejects Dietrich's hypothesis: 'Dietrich's Ansicht, dass Aldhelm Verfasser unserer Psalmenübertragung sei, ist unhaltbar; dagegen spricht Behandlungsweise, Art des Ausdrucks, und Versbau.'

In the same year, the *Dictionary of National Biography*, s. v. 'Aldhelm,' has no mention of the tradition.

Various encyclopaedic works since the date of Thorpe's edition have repeated the statement that Aldhelm composed a version of the Psalms, but either assign no authority, or a false one. So the *Encyclopaedia Britannica*, ninth edition, viii. 381; Julian's *Dictionary of Hymnology*, p. 916; Johnson's *Encyclopaedia*, revised edition, i. 610; Kitto's *Cyclopaedia of Biblical Literature*, third edition, i. 149; Smith, *Dictionary of the Bible*, iv. 3424, 3425 (copied in McClintock and Strong's *Cyclopaedia of Biblical Literature*, iii. 208, 209); Schaff-Herzog, *Religious Encyclopaedia*, i. 288; Wetzler and Welte's *Kirchenlexikon*, second edition, iv. 593; besides various popular books on the history of the English Bible, such as those of Mombert, Moulton, Smyth, &c.

The whole matter has been subjected to a critical examination by Dr. Helen Bartlett, whose conclusions will be found under another head (p. xli).

It will scarcely be believed that all these suggestions and positive statements concerning Aldhelm's authorship of the Paris Psalter prove, on examination, to be absolutely baseless. Let us see. Thorpe probably was referring to Spelman when he introduced the name of Aldhelm into his Preface. John Spelman, not to be confounded with his more famous father, edited in 1640 a Latin text of the Psalms, with an interlinear Old English gloss, from a MS. belonging to his father, collated with three others. This book bears the title *Psalterium Davidis Latino-Saxonicum Vetus*, Londini, 1640. In his Address to the Reader, immediately following the dedication, Spelman remarks: 'Primus Psalmorum in Linguam Saxonicam Translator sub anno 709. laudatur *Adelmus*, Episc. Shirburnensis; sed cum Regem *Alfredum* Magnum, trans-

lationem etiam huiusmodi, paulo ante annum 900. adortum esse legimus, priorem illam ex Danica tempestate periisse verisimile est; et posteriorem sane, ex importuna Regis morte abortivam fuisse novimus.'

Whence did Spelman derive his information? Evidently from Bale (see Forshall and Madden's *Wycliffite Versions of the Holy Bible*, Preface, p. i). Bale says, at the end of his list of Aldhelm's works (*Illustrium Majoris Britanniae Scriptorum*, Basel, 1557, p. 84): 'Psalterium quoque transtulit in linguam Anglo-Saxonicam, et alia nonnulla fecit.'

Did Bale originate this? Yes, and no. He was indebted to a hint in Leland's *Commentarii de Scriptoribus Britannicis*, but this he elaborated and transfigured after his own fashion. Leland had said of Aldhelm (*Commentarii*, ed. Hall, Oxon., 1709, p. 100): 'Sepultus est Mailduni; ubi adhuc monachi sui patroni monimenta ostentant, nempe sacram vestem, qua indutus missam celebrare solebat. Praeterea, Davidis psalterium literis Saxonice longiusculis scriptum. Tertium, altare sed minutilum ex Ophiutico marmore argento revinctum, in quo Latina inscriptio apparet. Haec ego nuper Mailduni vidi.' Leland had seen a Latin Psalter written in a longish Saxon (really Irish) character, which the monks of Malmesbury called Aldhelm's; and thereupon Bale ingeniously avers that Aldhelm 'translated the Psalter into the Anglo-Saxon language.'

After Bale and Spelman came Henry Wharton, who, in his *Auctarium Historiae Dogmaticae Jacobi Usserii* (London, 1689), attempts an independent proof, as follows (p. 350): 'Lib. de Virginitate . . . laudat Virgines sacras ad quas scribit; quod in earum Epistola ad se scripta, melliflua divinarum studia Scripturarum sagacissima sermonum serie patuerunt. Et postea easdem praedicat, quod per ampla Scripturarum studia decurrentes, sagacissimam animorum industriam, et vivacis ingenii qualitatem assidua lectionis instantia exercere noscantur. Hinc clare patet Versionem S. Scripturae Anglicam Aldhelmi aevo extitisse. Aliter impossibile fuisset foeminis Scripturae studium excolere: cum Latinae linguae notitia adeo rara apud Anglos illa aetate fuerit, ut paucissimi etiam e Clero eam vel summis labiis degustarint. Primus certe Anglorum Aldhelmus Latine scripsit, Latinis literis Romae et in Gallis imbutus. Quin et ipsum Versionem Scripturae Anglicam fieri curasse veri non est absimile. Ut Balei enim testimonium de

Psalterio ab illo Saxonice seu Anglice converso taceam : extat etiamnum Epistola eius ad Ehfridum, qua illum multis obsecrat, ut divina eloquia in communem omnium usum vernacula lingua explicaret.'

This argument is, in a word : Aldhelm compliments the nuns to whom he writes on their reading of the Bible ; hence there must have been an English Bible, since women could of course read no Latin. Aldhelm could not only read Latin, but write it ; hence what so likely as that he had the translation made, if he did not make it himself ? In the light of Bede's statement that he knew several people who were as well acquainted with Latin and Greek as with English, this argument of course falls to the ground ; and if the nuns knew no Latin, how came it that Aldhelm was writing them a letter in that language ? The appeal to Aldhelm's letter to Ehfrid is equally valueless, because of its obscurity and the generality of the terms in which it is couched.

Hearne, in his translation of the elder Spelman's *Life of Alfred* (Oxford, 1709), carries on the tradition (p. 212, note) : 'There had been a Saxon version before, by Aldhelmus, Bishop of Shirburne, as is mentioned by Bale in his *Life*, and confirmed by Mr. Wharton.' Hearne, however, thinks that the Psalter which Leland saw was the Spelman MS., and that Aldhelm's version had been lost before Alfred's time.

GUTHLAC.—It has often been asserted that Guthlac, a Saxon hermit who died in 714, translated the Psalter, and this statement recurs even in the latest encyclopædias. Tracing it back from one author to another, we find the earliest mention of Guthlac's Psalter in the *Chronicle* which bears the name of Ingulf (d. 1109). According to this account, the Psalter was left with Abbot Kenulf by Guthlac's sister. The original runs : 'Sancta vero Pega, soror praefati sancti patris nostri Guthlaci, cito post primi anni revolutionem ab obitu eiusdem, relicto prius ibidem in manibus Kenulphi Abbatis flagello Sancti Bartholomaei, et psalterio fratris sui, . . . ad cellam suam navigio remeavit.'

The next statement emanates from John Lambert, properly Nicholson, who in 1538, having been accused of heresy, was examined by Archbishop Warham on forty-five articles. As part of his answer to the twenty-sixth article, he is reported in Foxe's *Acts and Monuments* (ed. Townsend and Cattley, v. 213) to have said :

'There [in Higden's *Polychronicon*] it is showed how, when the Saxons did inhabit the land, the king at that time, who was a Saxon, did himself translate the Psalter into the language that then was generally used. Yea, I have seen a book at Crowland Abbey, which is kept there for a relic; the book is called St. Guthlake's Psalter; and I ween verily it is a copy of the same that the king did translate, for it is neither English, Latin, Greek, Hebrew, nor Dutch, but somewhat sounding to our English; and, as I have perceived since the time I was last there, being at Antwerp, the Saxon tongue doth sound likewise after ours, and is to ours partly agreeable.'

From this it is evident that Lambert believed the 'St. Guthlake's Psalter' which he saw to have been the translation made by King Alfred (see p. xxxiv).

The connexion between the statements of Ingulf and of Lambert was made by Archbishop Ussher in 1690, in his *Historia Dogmatica* (*Works*, xii. 280): 'Psalterii S. Guthlaci Ingulphus in historia sua meminit; et ad nostra tempora inter reliquias Croilandensis monasterii conservatum est. Quod quidem vulgari Saxonica lingua exaratum fuisse, ex testimonio Joannis Lamberti, qui illud vidit, apparet.'

As yet no great error had been committed, but conjecture soon mingled with fact, and finally we come to such extraordinary remarks as the following, taken from Mombert, *Handbook of the English Versions of the Bible*, 2nd ed., New York 1890, p. 5: 'To the beginning of the eighth century belongs the Psalter of Aldhelm and Guthlac [*sic*], which contains the Latin with an exceedingly minute interlinear Anglo-Saxon version. The *text* is the Roman Psalter in use at Canterbury, whereas the *Gallican* text was used in other parts of England. It is said to be the identical copy sent by Pope Gregory to Augustine, A. D. 596. The translation is of much later date. It is among the Cotton MSS., marked Vespasian A. 1.'

The two independent versions, by Aldhelm and Guthlac respectively, both mythical, have now become a joint work of the two authors, and this is identified with the Vespasian Psalter, which is not a translation, but a mere gloss!

EIGHTH CENTURY.

PROSE TRANSLATIONS.

BEDE.—Bede is said to have made a translation of the Gospel of John from the beginning through vi. 9, but of this no trace remains. The statement is contained in a letter concerning the close of Bede's life, written by Cuthberht, a pupil of Bede's, to Cuthwine, a fellow-student, and 'printed from MS. CCLV (compared with CCLIV) in the library at St. Gallen, which is believed to be a MS. of the ninth century,' by Mayor and Lumby in their edition of *Beda's Hist. Eccl. III, IV*, Cambridge, 1881. The passage runs (*op. cit.* p. 178): 'In istis autem diebus dua opuscula memoriae digna, exceptis lectionibus quas cottidie accepimus ab eo et cantu psalmodum, facere studuit. Id est a capite sancti evangelii Iohannis usque ad eum locum in quo dicitur, "sed haec quid sunt inter tantos?" in nostram linguam ad utilitatem ecclesiae Dei convertit, et de libris Isidori episcopi excerptiones quasdam.' Translations of the whole of this letter may be read in Lingard's *Anglo-Saxon Church*, ii. 177-182, and in Stevenson's *Bede*, pp. xvii-xx.

The statement has frequently been made that Bede translated larger portions of the Bible, but this cannot be authenticated.

POETICAL TRANSLATIONS.

KENTISH VERSION OF THE 51ST PSALM.—This was first published from MS. Cott. Vesp. D. VI of the British Museum by Dietrich in 1854, in the *Indices Lectionum et Publicarum et Privatarum quae in Academia Marburgensi per Semestre Hibernum habendae proponuntur* (Marburgi: Typis Academicis Elwert). Dietrich subjoins a Latin translation, and adduces proofs that the poem was composed in the Kentish dialect. According to him, the MS. is of the early ninth century, the letters *a*, *m*, and *s*, for example, being often written as uncials. The paraphrase he would assign to the eighth century, citing, in support of his view, archaic forms like *wigbed* (later *weofod*), *v.* 139; *blīds* (later *bliss*), *vv.* 79, 99, 118; *hleōfor*, in the sense of 'hearing,' *v.* 78; *andhette*, *v.* 29; &c. Some of the other words, as well as constructions, adduced in support of his opinion, are less convincing.

In 1857 the psalm was reprinted by Grein, in his *Bibliothek der Angelsächsischen Poesie*, ii. 276-280 (new ed., ii. 224-226).

An accurate reproduction of the text was given by Kluge, in his *Angelsächsisches Lesebuch* (Halle, 1888).

In 1877 Ten Brink said, in his *Geschichte der Englischen Litteratur* (I quote the English translation published by Holt, New York, p. 48): 'A paraphrase of the fiftieth [i.e. fifty-first] psalm in the Kentish dialect, not lacking warmth and elevation of tone, dates at the latest from a time before 800.'

In 1882 Sievers confirmed the Kentish authorship of the psalm in his *Angelsächsische Grammatik*, but said nothing about the date.

In 1885 Wülker (*Grundriss*, p. 382) allowed the attribution to Kent, but pronounced decidedly against so early a date as the eighth century, because the first hemistich of some lines contained but one alliterative letter.

In 1887 Ebert (*Literatur des Mittelalters im Abendlande*, iii. 83) virtually expressed his agreement with Dietrich.

In 1888 Henry Morley said (*English Writers*, ii. 321): 'There is reason to think that this psalm was produced in Kent as a separate work, in the eighth century, or at the beginning of the ninth.' But as he had just remarked, 'It has a prose [*sic*] introduction of its own on David, and an independent close, both indicating that it originally stood alone,' there is reason to think that he had never even seen the psalm, but professed all his views on the subject at second-hand.

In 1894 Sweet printed the psalm in the seventh edition of his *Anglo-Saxon Reader* (pp. 196-201). In a note (p. 225), he calls it 'an interesting specimen of late Kentish, apparently of the tenth century.' The psalm has an introduction of 30 lines upon David and the circumstances under which the psalm was composed. Then follows the paraphrase of the psalm in 128 lines more. I quote the rendering of vv. 1 and 2 (lines 31-42).

- (1) Miltsa ðu mē, meahta Walden,
 nū ðu wāst . . . manna geðōhtas;
 help ðu, Hælend mīn, handgeweorces
 þīnes ānes, ælmehtig God,
 efter þīnre ðāra miclan mildhiortnesse;
 ond eac efter mēnio miltsa ðīnra,
 Dryhten weoruda, adrīga mīn unriht,
 tō forgefenesse gāste mīnum.

- (2) *Āðweah mē of sennum, sǣle frōm wammum,*
gāsta Sceppend; geltas geclānsa,
þā ðe ic on āldre ǣfre gefrēmede
ðurh lichaman, lēðre geðōhtas.

CYNEWULF.—Little more is known with certainty of Cynewulf (Cynwulf) than that he lived in the eighth century, and that he wrote the poems entitled *Christ*, *Juliana*, *Elene*, and *Fata Apostolorum* (about the last there is some doubt). It is also probable that he was a Northumbrian, and possible that he composed some or all of a collection of Riddles. Other poems have been ascribed to him with greater or less probability, but no general agreement on the matter has been reached by scholars¹. In 1892 I showed in *Anglia*, xv. 9–19, that the *Elene* was almost certainly composed very early in the ninth century.

While there are scattered paraphrases of Scriptural passages in various parts of his work, the poem which chiefly concerns us is his *Christ*. This celebrates the Advent of the Saviour, his Ascension, and his final Coming to the Judgment. Incidentally, therefore, it loosely paraphrases portions of the Gospels and of the first chapter of the Acts, besides individual texts from the Old Testament. A transcript of the text may be read in the Grein-Wülker *Bibliothek der Angelsächsischen Poesie*, iii. 1–54; in Gollancz's edition of *The Exeter Book* (Early English Text Society, Original Series, No. 94); or in Gollancz's separate edition of the *Christ* (London, 1892); both of the latter have a modern English rendering on alternate pages. My own edition of the poem is now in the press. The principal articles upon the sources of the poem are by Dietrich (Haupt's *Zeitschrift für Deutsches Alterthum*, ix. 193–214), and by myself (*Modern Language Notes*, iv. (1889) 171–176). The chief sources for the first part, 'The Advent,' will be indicated in my edition. The following lines (230–235) describe the creation of light (Gen. 1. 3):

'Nu sīe geworden, forþ a tō wīdan fēore
lēht līxende, gefēa lifendra gehwām
þe in cnēorissum cēnde weorðen!'
Qnd þā sōna gelōmp, þā hit swā sceolde;
lēoma lēhtade lēoda mægþum,
torht mid tunglum, æfter þon tīda biȝong.

¹ The article in the *Dict. Nat. Biog.* is under 'Kynewulf' (vol. xxxi), with no cross-reference under 'Cynewulf.'

The poems of Cynewulf, like most of those which we possess from the Old English period, have only been transmitted to us in MSS. of the tenth or eleventh centuries, and contain a mixture of dialectic forms as diverse as those of early Northumbrian and late West Saxon.

ANONYMOUS POEMS OF THE EIGHTH CENTURY.—Here belong especially the poems formerly attributed to Cædmon (see above, p. xiii). The most important of these are the so-called *Genesis*, *Exodus*, and *Daniel*. They are all contained in a single MS., Junius XI of the Bodleian Library, which belongs to the tenth century. For a facsimile, see Westwood's *Palaeographia Sacra*, Plate 39. Accordingly what was said above, concerning the mixture of forms in the Cynewulfian poems, is true of these also.

The *Genesis* is not a homogeneous poem,—vv. 235–851, out of a total of 2935, being an interpolation, composed by an Old Saxon living in England (Ten Brink, *Early English Literature*, p. 379), or, as was first suggested by Sievers (*Der Heliand und die Angelsächsische Genesis*, Halle, 1875), translated from Old Saxon into Old English. A critical account of scholarly opinion upon this interpolation will be found in Piper, *Die Altsächsische Bibeldichtung* (Stuttgart, 1897), I. lviii. The *Genesis* paraphrases various portions of that book, though nothing beyond 22. 13. I append the account of the creation of light (vv. 121–125), which may be compared with that above, from the *Christ*:

Metod engla heht,
lifes Brytta, leoht forð cuman
ofer rümne grund. Raþe wæs gefylled
Heahcininges hæs: him wæs hālig leoht
ofer wēstenne, swā se Wyrhta beþeād.

The *Exodus* is scarcely more than a very free rendering of a few verses of the Biblical Exodus, culminating in the Overthrow of Pharaoh in the Red Sea, together with an episodic portion (vv. 362–445), paraphrasing certain parts of Genesis. The relation of this episodic portion to the rest is not fully settled, some thinking it to be a mere casual interpolation. The *Exodus* is 589 lines in length. I quote a part of the description of the pillar of cloud and fire (vv. 93–97; cf. Exod. 13. 21):

Him beforan fōran fȳr ȝnd wolcen
 in beorhtrodor; bēamas twēgen,
 þāra æghwæðer efngeðælde
 heahþegnunga Haliges Gastes,
 deormōdra sƿð dagum ȝnd nihtum.

The *Daniel* is a poetical version of that book, as far as 5. 23. It contains 765 lines, and, ending abruptly, is probably only a fragment. The following lines (269-279) paraphrase Dan. 3. 25 and the Song of the Three Holy Children, *vv.* 26, 27 (Vulg. Dan. 3. 49, 50, 92):

Geseah ða sƿðmōd cyning, ða he his sefan ontrēowde,
 wundor on wite āgangen; him þæt wræclīc þahte.
 Hyssas hāle hwurfon in þām hatan ofne,
 ealle æfæste ðrȳ. . . .
 Him eac þær wæs ān on gesyhðe,
 engel Ælmihtiges; him þær ðwiht ne dērede,
 ac wæs þær inne ealles gelīcost
 efne þonne on sumera sunne scīneð,
 and dēawdrīas on dæge weorðeð,
 winde geondsāwen. þæt wæs wuldres God,
 þe hīe genērede wið þām nrðhete.

All these poems are critically edited in the Grein-Wülker *Bibliothek der Angelsächsischen Poesie*, ii. 318 ff. (Leipzig, 1894). The *Genesis* occupies pp. 318-444, the *Exodus* pp. 445-475, and the *Daniel* pp. 476-515. A critical edition of the interpolated portion of the *Genesis* may also be found in Piper, *Die Altsächsische Bibeldichtung*, i. 460-486.

The *Azarias*, or 'Account of the Three Holy Children,' which is in part substantially identical with the corresponding portion of the text of *Daniel*, will to that extent be found printed opposite the poem in the Grein-Wülker edition (pp. 491, 493, 495, 497); the remainder, beginning with *v.* 76, occurring on pp. 516-520.

As a specimen of the *Azarias* we may take the paraphrase of the Song of the Three Holy Children, *v.* 55 (lines 134-138):

Ȝnd þec ealle æsprynge, see Dryhten,
 heanne hergen. Ful oft þu hluttur lætest
 wæter wynlico tō woruldhyste
 of clīfe clānum; þæt us se Cyning gescōp,
 mōnnum tō miltse ȝnd tō mægenēacan.

An English translation of the *Genesis*, *Exodus*, and *Daniel* can be read in Thorpe's *Cædmon's Metrical Paraphrase*, London, 1832; and of the *Azarias* in his *Codex Exoniensis*, pp. 185-197.

POEMS OF UNCERTAIN DATE.—Here may also be mentioned other poems of uncertain date, such as the *Andreas*, *Phoenix*, *Guthlac*, *Dream of the Rood*, &c., all of which will be found in the Grein-Wülker collection when it is completed. Most of these contain quotations freely paraphrased from Scripture, or at least unmistakable allusions. The following selection from the *Andreas* (438-454) is a metrical rendering of Mark 4. 36-39, put into the mouth of Andrew on a subsequent occasion:

Swā gesælde iu, þæt we on sǣbāte
ofer waruðgewinn wæda cunnedan
faroðrīdende; frēcne þuhton
egle ealāda; ǣgorstrēamas
beoton bordstæðu; brim oft oncwæð,
yð oðerre. Hwīlum uppāstōd
of brimes bōsme on bātes fæðm
egesa ofer yðlid. Ælmihtig þær,
Meotud mancynnes, on mēreþyssan
beorht bāsnode. Beornas wurdon
forhte on mōde; friðes wilnedon,
miltsa tō Mǣrum. Þā seo mēnigo ongan
clypian on cēole; Cyning sōna ārās;
ēngla Ēadgifa yðum stilde,
wāteres wælmum; windas þrēade;
sǣ sessade, smylte wurdon
mērestreāma gemeotu.

Three poetical paraphrases of the Lord's Prayer, of uncertain date, are given by Grein in his *Bibliothek der Angelsächsischen Poesie*, ii. 285-290 (new ed., ii. 227-238), from the *Codex Exoniensis*, MS. Bodl. Jun. 121, and MS. CCCC. S. 18, respectively. The last two were published by Wanley, *Catalogus*, pp. 48 and 147-8, and by Ettmüller, *Scopas and Boceras*, pp. 230-234. The first was published by Thorpe, *Codex Exoniensis*, pp. 468, 469. Later and less important, is another noted by Wanley (p. 267) in MS. Lambeth 185. For prose versions of the Lord's Prayer, see p. lxiv.

NINTH CENTURY.

PROSE TRANSLATIONS.

MERCIAN GLOSS ON THE PSALMS.—A gloss, or interlinear version of the Roman Psalter, dating, according to Sweet, from the first half of the ninth century, has been printed by Sweet in his *Oldest English Texts* (E. E. T. S. No. 83. London, 1835), pp. 183-401; Ps. 2-6 in Kluge, *Angelsächsisches Lesebuch* (Halle, 1888), pp. 11-14. It is known as the Vespasian Psalter, from being contained in MS. Cott. Vespasian A. 1 of the British Museum. A facsimile, with description, is given in Westwood, *Palaeographia Sacra*, Plate 40. The gloss was first edited by J. Stevenson as the Surtees Publication for 1843 (though it did not appear till a couple of years later), and was published in two volumes, with the title *Anglo-Saxon and Early English Psalter*. Stevenson's edition is severely censured by Sweet (*Oldest English Texts*, p. 187). In the *Phil. Soc. Trans.* for 1875-6, Sweet declared the dialect to be Kentish, though Stevenson had regarded it as Northumbrian. In 1881 the language was carefully investigated by Zeuner (*Die Sprache des Kentischen Psalters*, Halle, 1881), who arrived at the same conclusion as Sweet. In 1882 it was pronounced by Sievers (cf. my translation of his *Old English Grammar*, second edition, 1887, p. 244) to be Mercian, and Sweet is inclined to follow him in the *Oldest English Texts*, p. 184.

It should be clearly understood that this version is not a translation, in the ordinary sense of that word, but a mere interlinear gloss. It seems not improbable that it is the original from which all later Old English glosses on the Psalms have been derived, undergoing in the process such modifications as were due to the language of the particular dialect or epoch; on this point compare pp. 28 ff. and 32.

Ps. 43 will furnish a specimen of the language. Where the Latin differs from the Vulgate text, the variant readings are given.

Dœm mec, God, ƿnd tōscād intingan mīnne of ðeode nōht hāligre;
frōm mēn unrehtum ƿnd fācnum genēre mē, forðon ðū earð God
mīn¹ ƿnd strēngu mīn. Forhwon mē onweg adrife ðū? ƿnd
forhwon unrōt ic ingā, ðonne swēnceð mec se feond? Onsend leht

¹ Lat. inserts 'meus.'

ðin qnd soðfestnisse ðine; hie mec gelædon qnd tōgelæddon in munte ðæm hālgan ðinum, qnd in getelde ðinum¹. Ic² ingaa to wibede Godes, tō Gode se geblissað iuguðe mīne. Ic qndetto ðe in citran, God, God mīn. Forhwon unrōt earðu, sǣwul mīn? qnd forhwon gedrāfes mē? Gehyht in God, forðon³ ic qndettu him, hǣlu qndwleotan mīnes, qnd God mīn.

OTHER GLOSSED PSALTERS.—On this subject comparatively little has been done. What is here presented is only what it has been possible to accomplish with the aid of Sweet's edition of the Vespasian Psalter (*Oldest English Texts*), Spelman's *Psalterium*, Wanley's *Catalogus*, and Part II of Harsley's edition of Eadwine's Canterbury Psalter, and must therefore be regarded as strictly tentative and provisional.

For the Vespasian Psalter, see p. xxvi.

In 1640 John Spelman, son of the greater Henry, published, from a MS. in his father's possession, his *Psalterium Davidis Latino-Saxonicum Vetus* (London). The elder Spelman's MS. came into the hands of Philip Morant (1700-1770), from whom it was inherited by his son-in-law, Thomas Astle (1775-1803), who figured it in tab. xix. 6 of his *Origin of Writing*, and mentions it on pp. 85-86 (cf. Westwood, *infra*). On the death of the latter, it passed by will to Grenville, first Marquis of Buckingham (1753-1813), and thus found a place in his library at Stowe. Here it was catalogued by O'Connor (*Bibliotheca Stowensis*, 1818), and hence found its way by purchase into the possession of the Earl of Ashburnham in 1849. The British Museum became the purchaser of all the Stowe MSS. in 1883, and of Spelman's MS., known sometimes as King Alfred's Psalter, among the number. In the *British Museum Catalogue of the Stowe Manuscripts* (London, 1895, 2 vols.) the Spelman MS. is designated as Stowe 2. Spelman had described this Psalter in his *Concilia* (first ed.), i. 218: 'Est mihi Psalterium Davidis, sub temporibus Nicaeni Concilii 2di, vel mox inde, ut coniiicitur, exaratum, in quo, ad finem uniuscuiusque Psalmi et singularium Lectionum Psalmi cxix, habetur Oratio, numero scilicet 171.'

The younger Spelman's edition is, according to O'Connor, 'extremely incorrect,' and was collated, though very carelessly,

¹ Lat. has 'in monte sancto tuo, et in tabernaculo tuo.'

² Lat. omits 'Et.'

³ Lat. omits 'adhuc.'

with three others—that of University Library, Cambridge; that of Trinity College, Cambridge (Eadwine's); and that now known as MS. Arundel 60 of the British Museum, but then in the possession of Thomas Howard, Earl of Arundel and Surrey, Earl Marshal of England. The last-named, however, was used only from Psalm 72 (73) to the end.

In 1889 F. Harsley published (E.E.T.S., Original Series, No. 92) his edition of Eadwine's Canterbury Psalter, from the MS. in Trinity College, Cambridge.

Besides these, Wanley printed, from a number of MSS. in various libraries, the 100th Psalm (numbering of A.V.), Latin and interlinear Old English. Of these there were nine in all, including the Vespasian Psalter and the so-called Canterbury Psalter. Westwood's *Palaeographia Sacra*, on Plate 40, notices a 'Codex Salisburiensis, mentioned in the Preface to the second volume of Hickes' *Thesaurus*, by Wanley, since which time it has remained unnoticed.' This is figured in the *Palaeographical Society Facsimiles*, Series II, vol. ii, Plates 188 and 189, and in Westwood's *Facsimiles*, Plate 38. It is MS. 150 of the Salisbury Cathedral Library. A facsimile of text and gloss is given in Plate 189, extending from the beginning of Ps. 13. 3 to 14. 3 'guttur eorum.' The version is the Gallican. Thus, including Spelman's edition, we have record of ten different copies of the Psalter with interlinear Old English glosses. Westwood's 'Codex Dunelmensis, containing only the Penitential Psalms,' is a myth; the Durham Ritual (cf. p. xlv) is what he has in mind (see p. 183 of that book).

It remains to be seen whether a classification of the ten copies (exclusive of the Salisbury Psalter) is possible. On examination, it proves that five of these copies represent the Roman Psalter, and five the Gallican or Vulgate. These two classes will accordingly be discussed separately.

The Roman Psalter.—Under this fall the following MSS., which, for this purpose, may be designated by the letters of the alphabet which are appended:

Cotton Vespasian A. 1 of the British Museum (Wanley, p. 222); the Vespasian Psalter (Sweet, *Oldest English Texts*, pp. 183-401), A.

Junius 27 of the Bodleian Library (Wanley, p. 76), B.

MS. Ff. 1. 23 of the University Library, Cambridge (Wanley, p. 152), C.

Royal 2 B. 5 of the British Museum (Wanley, p. 182), D.
MS. of Trinity College, Cambridge (Wanley, p. 168); Eadwine's
Canterbury Psalter, E.

Facsimiles of portions of these MSS. are in Westwood, *Palaeographia Sacra*, Plates 41, 43; of A in his *Facsimiles*, Plate 3, and of B, *ib.* Plate 34 *Pal. Sac.*, Plate 40; and in Astle, tab. ix.

In order that the relation sustained by these various copies to one another may be perceived, I subjoin (1), in parallel columns, the Old English and the Latin of Psalm 100, according to the Vespasian Psalter; (2) the variants obtained by collating MSS. B, C, D, and E. The words which differ in the Gallican text are italicized in the Latin.

PSALM 100.

Vespasian Psalter.

Wynsumiað¹ Gode, all²
eorðe³; ðrowiað⁴ Dryhtne⁵ in⁶
blisse⁷; ingað⁸ in⁶ gesihðe his
in⁶ wynsumnisse⁹. Weotað¹⁰
cæt¹¹ Dryhten¹², hē is¹³ God;
hē dyde¹⁴ usic¹⁵, and nales¹⁶
wē¹⁷ usic¹⁸; wē¹⁹ sōðlice folc
his, and scēp²⁰ lēswē²¹ his.
Ingað²² geatu²³ his in⁶ andet-
nisse²⁵, cēafurtūnes²⁶ his in⁶

Roman Text.

Iubilate Deo, omnis terra;
servite Domino in laetitia; *in-*
trate in conspectu eius in exul-
tatione. Scitote quod Dominus,
ipse est Deus; ipse fecit nos, et
non ipsi nos; *nos autem* populus
eius, et oves pascuae eius. *In-*
trate portas eius in confessione,
atria²⁴ eius in hymnis *confessio-*
num. Laudate nomen eius:

¹ B. w. sumiaþ ge, D. drymað, E. dremeð.

² B. C. D. eall, E. eælle.

³ E. eorðæ.

⁴ B. C. D. ðeowiað, E. ðeowiaþ.

⁵ B. C. E. drihtne, D. om.

⁶ B. C. D. E. on.

⁷ E. blyssæ.

⁸ E. ongængæþ.

⁹ B. wynsumnesse, C. wynsum-
nyse, D. bliþnesse l. wynsummunga,
E. hihte.

¹⁰ C. witaþ ge, D. witað, E. witað
ge.

¹¹ E. þet.

¹² C. drihtyn, D. E. drihten.

¹³ C. ys.

¹⁴ B. geworhte, C. D. worhte.

¹⁵ B. C. D. E. us.

¹⁶ C. naly, D. na, E. ne.

¹⁷ D. selfe, E. wes he (Wanl. we).

¹⁸ B. E. us, C. usic, D. we.

¹⁹ E. us.

²⁰ D. sceap, E. sceap.

²¹ C. læswa, E. leswæ, D. forstorno-
ðes (*sic*).

²² E. ongængæþ.

²³ C. D. gatu, E. gætu.

²⁴ B. om. atria, D. in atria.

²⁵ B. ondetnesse, C. andettynyse,
D. andetnesse, E. anddetnesse.

²⁶ B. cafortures (*sic*), C. cāfyrtyuns,
D. on cæfertunas, E. cafortun.

ymenum¹ ƿndetnissa². Hēr- quoniam suavis est Dominus ;
 gað³ nƿman⁴ his⁵: forðon⁶ in aeternum misericordia eius ;
 wynsum⁷ is⁸ Dryhten⁹ ; in¹⁰ et usque in *saeculum saeculi*
 ecnisse¹¹ mildheortnis¹² his ; veritas eius.
 ƿnd oð¹³ in¹⁴ weoruld¹⁵ weo-
 rulde¹⁶ soðfestnis¹⁷ his.

From this collation it will be seen that B stands nearest to A, but is carelessly written, and changes Anglian peculiarities in the direction of West Saxon (*in* to *on*, *all* to *eall*, &c.), while retaining, in general, a comparatively early and Anglian cast (*weotað*, *scep*, *leswe*, &c.) ; the Runic *w* for *wyn*, if Wanley's transcript may be trusted, is interesting. C, with frequent *y* in unstressed syllables, looks more like Late West Saxon. D has a number of new readings, among them such as suggest 'contamination' with glosses based on the Gallican Psalter (*drymað*, *blipnesse*, *forstornodes* for *fostornodes*). E is clearly transitional to Middle English, has new glosses (*hihte*, *ongængaþ*, *swete*), mistakes (*cafortun*, *oððet*), and retains a sign of 'contamination' (*dremeð*), but otherwise has some striking resemblances to A and B (*dyde*, *ymenum*, *hergæþ*, *soþfestnes*).

The Gallican Psalter.—Here belong the following :

Spelman's printed text ; Stowe 2 of the British Museum, F.

Cotton Vitellius E. 18 of the British Museum (Wanley, p. 223), G.

Cotton Tiberius C. 6 of the British Museum (Wanley, p. 224), H. Lambeth 188 (Wanley, p. 268), I.

Arundel 60 of the British Museum (Wanley, p. 291), J.

[MS. 150 of Salisbury Cathedral (K), not used here.]

Facsimiles of portions of H and I are in Westwood, *Palaeographia Sacra*, Plate 42 ; of H in his *Facsimiles*, &c., Plate 46 ; and of J, *ib.* Plate 34.

¹ D. ymnum.

² B. ondetnessa, C. andittnysse, D. andetnessa, E. anddetnesse.

³ D. heriað, E. hergæþ.

⁴ C. D. naman, E. nomæ.

⁵ D. om.

⁶ D. om.

⁷ E. swete.

⁸ C. ys.

⁹ C. E. drihten, D. om.

¹⁰ B. C. D. E. on.

¹¹ B. D. E. ecnesse, C. ecnysse.

¹² B. D. E. mildheortnes, C. mildheortnysse.

¹³ E. oððet.

¹⁴ B. om., D. a, C. E. on.

¹⁵ B. weorold, C. D. woruld, E. world.

¹⁶ B. weorolde, C. worulde, D. om., E. worldæ.

¹⁷ C. soðfæstnysse, D. soþfæstnes.

PSALM 100.

Spelman Psalter.

Drȳmað¹ Drihtne², eall³
eorðe⁴; ðeowiað⁵ Drihtne⁶ on
blisse; infarað⁷ on gesyhðe⁸
hys⁹ on bliðnyssse¹⁰. Witað¹¹
ge¹¹ forðonde¹² Drihten¹³, hē¹⁴
is God; hē dyde¹⁵ us, and nā
selfe¹⁶ wē¹⁷. Folc¹⁸ his¹⁸, and
scēap lāswe¹⁹ his, infarað²⁰
gatu²² his on andetnyssse²³, on
cafertūnas²⁴ his on ymnum²⁵;
andettað²⁷ him²⁸. Hēriað naman
his; forðanðe²⁹ winsum³⁰ is
Driht³¹; on ecnyssse³² mild-
heortnyssa³⁴ his; and oð on³⁶
cynrine³⁷ and³⁸ cynrine³⁹ soð-
fæstnys⁴⁰ his⁴⁰.

Gallican or Vulgate Text.

Iubilate Domino, omnis terra;
servite Domino in laetitia; in-
troite in conspectu eius in exul-
tatione. Scitote quoniam Domi-
nus, ipse est Deus; ipse fecit
nos, et non ipsi nos. Populus
eius, et oves pascuae eius, introite
portas eius in confessione, atria²¹
eius in hymnis; confitemini
illi²⁶. Laudate nomen eius:
quoniam suavis est Dominus;
in aeternum misericordia eius;
et usque in generationem³³ et
generationem³⁵ veritas eius.

Here the relations are not so clear. It would seem that certain members of the group show 'contamination' with the other

¹ I. freadremað (*sic*), J. drimaþ.

² H. *om.*

³ G. H. J. ealle, I. eala.

⁴ G. J. eorðan, I. eorð.

⁵ G. ðaowiað.

⁶ H. *om.*

⁷ I. insteppað *vel* ingað.

⁸ G. H. I. J. gesihðe.

⁹ G. H. I. J. his.

¹⁰ G. H. J. bliðnesse, I. blisse.

¹¹ G. H. witað, I. witað *vel* wite ge,
J. wite ge.

¹² G. I. forþamþe, H. *om.*, J. forðon.

¹³ H. *om.*

¹⁴ I. se sylfa.

¹⁵ G. H. worhte, I. J. geworhte.

¹⁶ G. we sylfe, I. we, J. silfe.

¹⁷ G. us, I. selfe, J. we.

¹⁸ I. o eala his folc, J. folc is.

¹⁹ G. H. J. fostornoðes, I. læsuwe.

²⁰ H. ingaþ on, J. infaraþ on.

²¹ G. atria, I. introite atria.

²² J. gatum.

²³ G. anddetnesse, H. I. andet-

nesse, J. andettnesse.

²⁴ I. ingað cafertunas, J. of cafar-
tunas.

²⁵ G. ymenum, I. lofsangum.

²⁶ G. *om.*

²⁷ G. anddettað, H. *om.*

²⁸ H. *om.*

²⁹ G. forþamþe, H. J. forþon.

³⁰ G. H. I. wynsum, J. *om.*

³¹ G. drihten, H. I. J. *om.* (I. *om.*
is).

³² G. H. J. ecnesse.

³³ G. I. generatione.

³⁴ G. H. J. mildheortnes, I. mild-
heortnyss.

³⁵ I. generatione.

³⁶ H. *om.*

³⁷ G. cynrene, H. *om.*, I. mæglo
vel cynrene, J. cneoriss.

³⁸ H. *om.*

³⁹ G. cynrene, H. *om.*, I. J. cneo-
risse.

⁴⁰ G. H. soðfæstnes his, I. his soð-
fæstnys, J. soþfæstnesse his.

group, particularly I (*ingad*, *blisse*, *lesuwe*), but the group in general has certain fairly well-marked characteristics (*drymad*, *blidnesse*, *fostornodes*, *cynrene*, &c.). It seems not improbable that the type represented by the Vespasian Psalter was that on which the gloss was first constructed, and that this was adapted in glossing the Gallican Psalter, with such changes as were necessary, or as, in successive *remaniements*, suggested themselves to the scribe for the time being. Spelman's seems hardly the best of this type, but a grouping according to priority or superiority would require a more extended comparison.

Though the MSS. under consideration range from the ninth to the twelfth century, yet, if we consider them as probably descended, with successive modifications, from an original represented by the Vespasian Psalter, they may all, for our purpose, be regarded as belonging to the ninth century.

GLOSSES ON the CANTICLES OF SCRIPTURE.—The Canticles in question are those used in the daily service, and are the following:

Song of Moses (I)	Exod. 15. 1-19.
Song of Moses (II)	Deut. 32. 1-43.
Song of Hannah	1 Sam. 2. 1-10.
Song of Isaiah	Isa. 12.
Song of Hezekiah	Isa. 38. 10-20.
Song of Three Holy Children (Benedicite)	Dan. 3. 57-88 (Vulg.), with adaptation of 52 and 56.
Song of Habakkuk	Hab. 3. 2-19.
Song of Mary (Magnificat)	Luke 1. 46-55.
Song of Zacharias	Luke 1. 68-79.
Song of Simeon (Nunc Dimittis)	Luke 2. 29-32.

Besides these, there is occasionally found the so-called Ps. 151, otherwise 'The Psalm of David after he had fought with Goliath.' This occurs regularly in the Septuagint, and is found in some MSS. of the Itala, as well as in the Mozarabic Breviary. An English version of it appears in Churton's *Uncanonical and Apocryphal Scriptures*, p. 366 (cf. Ewald, *Dichter des Alten Bundes*, i. 266).

The Canticles are usually placed at the end of the Psalter.

According to Wanley, some or all of them are thus found in the MSS. designated above as A, C, D, E, G, I, J. Those that are lacking, according to the same authority, are : Song of Isaiah, in I ; of Hezekiah, in C ; of Moses II. in E ; of Simeon, in A and C. Ps. 151 occurs only in A, E, and J.

In the Vespasian Psalter, which is the only one I have examined, the Canticles are glossed in the same manner as the Psalms, and I should assume that the relations of the glosses in the other MSS. would correspond in general with those that have been indicated above in the case of the Psalters.

The order of the Canticles in the Vespasian Psalter is as follows : Ps. 151, Isaiah, Hezekiah, Hannah, Moses I, Habakkuk, Moses II, Three Holy Children, Zacharias, Mary. They have been reprinted by Sweet in both his *Anglo-Saxon Readers*.

As a specimen, I print the Magnificat :

Miclað sawul mīn Dryhten, ƿnd gefæh gæst mīn in Gode Hælwyndum mīnnum¹. Forðon gelōcade eaðmodnisse mēnenes his ; sehðe, sōðlice of ðissum eadge mic cweoðað alle cneorisse. Forðon dyde mē ða miclan se mæhtig is ; ƿnd hālig noma his. ƿnd mildheortnis his frōm cynne in cyn ondrēden-dum hine. Dyde mæhte in earme his ; tōstregd oferhogan on mōde heortan his. Ofdūne sētte mæhtge of selde, ƿnd upāhōf eadmodē. Hyngrende gefylde gōdum, ƿnd weolie forlēort idel-hēnde. Onfæð [Israhel] cneht his, gemyndig mildheortnisse his ; swē spreocende wes tō feadrum urum, Abram, ƿnd sēde his oð in weoruld.

A *paraphrase* of the Magnificat occurs in MS. S. 7 of Corpus Christi College, Cambridge.

KENTISH GLOSS ON PROVERBS.—Certain fragmentary glosses, referring to the Book of Proverbs, were first published by Zupitza in Haupt's *Zeitschrift für Deutsches Alterthum*, xxi. 1–59, xxii. 223–226 (Berlin, 1877, 1878). They are contained in MS. Vespasian D. 6 of the British Museum. Zupitza at once declared them to be Kentish, and gave such proofs that his view has never been questioned. They have been reprinted by Wül(c)ker, after fresh collation with the MS., in the Wright-Wülcker *Old English Vocabularies* (London, 1884), i. 55–87, and by Sweet, *Second Anglo-Saxon Reader* (Oxford, 1887), pp. 152–175 ; a selection in

¹ Normally, 'minum.'

Kluge's *Angelsächsisches Lesebuch* (Halle, 1888), pp. 41-42. The glosses are referred to the first half of the ninth century. Their entirely fragmentary character will be evident from the following specimen, including all those belonging to chap. 1 (the verses are indicated). In some cases the Latin differs from that of the Vulgate, as will be apparent on examination.

[17] *iacitur*: is worpen; *pennatorum*: gefiðeradra; [18] *et moliuntur fraudes*: and bereafiað; [19] *sic . . . rapiunt*: swā reafiað; [20] *praedicat*: bodað; [21] *clamitat*: hī clepað; [22] *et . . . cupiunt*: and gewilniað; *et . . . odibunt*: and hatiað; [23] *en proferam*: efne nū ic forð brēnge; [24] *quia vocari*: forðām ic geceide; [26] *ego . . . ridebo*: ic hlihe; [27] *cum insonuerit*: ðonne swāið; *ingruerit*: onbricþ; [29] *exosam*: onscunede; [30] *et detraxerunt*: and hīo tēldan; [33] *et . . . perfruetur*: and hē brēcð; *timore . . . sublato*: ātogenum ege.

KING ALFRED'S TRANSLATION OF CERTAIN PSALMS.—According to William of Malmesbury, King Alfred began a translation of the Psalms, but was cut off by death before he had advanced beyond the 'first part.' His words are (*Gesta Regum Anglorum*, ii. 123): 'Psalterium transferre aggressus, vix prima parte explicata vivendi finem fecit.' For the attribution to Alfred of the first fifty psalms—the prose rendering—in Thorpe's edition, see pp. xxxvi ff. Of course Alfred is responsible for the translations in this volume, pp. 14-17, 70-71, whatever assistance he may have had in the rendering.

THE PARIS PSALTER.—This consists of two translations conjoined, a prose version and a poetical one. The prose version ends in the eighth verse of the 51st Psalm (Vulg. 50. 10); the poetical one begins with the sixth verse of the 52nd Psalm (Vulg. 51. 8), and continues to the end of the Psalter. The whole, which is contained in a single MS. of the National Library at Paris, was published by Thorpe, as *Libri Psalmorum Versio Antiqua Latina; cum Paraphrasi Anglo-Saxonica* (Oxford, 1835).

What is known about the history of the MS. (Bibliothèque Nationale, fonds latin 8824) may be told in a few words. An autograph note at the end of the MS., given by Thorpe in facsimile, reads: 'Ce liure est au duc de Berry, Jehan.' 'This Jean, Duke of Berry (1340-1416), was brother of Charles V, King of France, whom he rivalled in the magnificence of his collections

of books and treasures of art' (Bruce, p. 13). The book may have come into his possession during his nine years' sojourn as a hostage in England, after the peace of Bretigny, 1360. In 1406 it passed into the possession of the Sainte Chapelle of Bourges, having already been promised in 1404. It next appears in a catalogue of the books belonging to the Sainte Chapelle, drawn up Nov. 17, 1552. In 1717 it is noticed in Martène and Durand's *Voyage Littéraire de deux Religieux Bénédictins de la Congrégation de Saint Maur* (Paris). In this work (i. 28 ff.), some interesting information is given; I quote the words of Bruce (pp. 16-17): 'Only fifty or sixty volumes remained of the original collection. The place where they were stored was used, also, as a poultry house. The books, being left open on the desks, were, of course, in a pitiable condition, and one of these was the Paris Psalter. The words of Dom Martène relating to this book are as follows: "L'un des plus curieux manuscrits de la sainte Chapelle, est celui qu'on appelle les heures du duc Jean. C'est un pseautier latin avec une version angloise de six ou sept cens ans. Ceux qui me la montrèrent, croyoient que c'étoit de l'allemand ou de l'hébreu. Mais si-tôt que je l'eus vu, je connus le caractère Anglo-saxon. J'en fus encore plus convaincu, lorsqu' examinant les litanies qui sont à la fin, je trouvai que la plupart des Saints étoient d'Angleterre. Ce livre est conservé dans le chartier.'" In 1752 the volume was presented by the Canons of Bourges to Louis XV, and was incorporated into the Royal Library, now the National Library of France. In 1814 was published, at Paris, Gerard Gley's *Langue et Littérature des anciens Francs*, on p. 276 of which he says: 'On voit à la Bibliothèque du Roi, à Paris, un manuscrit anglo-saxon in—fol. max., qui renferme une Paraphrase des Psaumes de David. Il appartenait autrefois à Jean, Duc de Berry: je pense qu'il venait antérieurement des Ducs de Normandie.'

At the end of the MS. proper, just before the note on the ownership of the book, is this statement: 'Hoc psalterii carmen inclyti regis David sacer di Wulfwinus manu sua conscripsit. Quicumque legerit scriptum, animae suae expetiat votum; ' above the name, Wulfwinus, is added in another hand, 'cognomento Cada.' Now, as MS. C of the West Saxon Gospels (Cotton Otho C. 1) has, at the end, the inscription 'Wulfwi me wrat,' attempts have been made to bring the two MSS. into relation, but without

any decisive result. In any case, it is pretty certain that the Paris MS. is of the eleventh century. Facsimiles of specimen portions have been published in Silvestre's *Paléographie Universelle*, Paris, 1841 (Plate CCXXXI); Cooper's *Report on Rymer's Foedera*, Appendix B; Westwood, *Palaeographia Sacra*, London, 1843-45 (Plate II); and in Thorpe's edition.

As there are virtually two incomplete translations, one in prose and one in verse, it will be desirable to consider these separately.

The Prose Translation.—This, as we have seen, consists of Psalms 1 to 51 (v. 8).

It appears certain that the translation was not made from the Latin text which accompanies it in the Paris Psalter. Beyond this, opinion is divided. J. Wichmann, writing in 1889 (*Anglia*, xi. 39-96), came to the conclusion that the authorship is to be attributed to Alfred. In 1894 J. Douglas Bruce published, in the *Publications of the Modern Language Association of America* (ix. 43-164), a dissertation entitled 'The Anglo-Saxon Version of the Book of Psalms, commonly known as the Paris Psalter,' which was separately reprinted at Baltimore in the same year. In this paper Bruce investigates the whole question anew, and his conclusions constitute the latest, though perhaps not the final, word upon the subject. The most important ones are these (pp. 122-123; *Publ.* 160-161): 'The prose division was . . . composed most probably in the late ninth or early tenth century. That it is the work of an ecclesiastic is proved by the ample fund of allegorical interpretation which the author had at his command, as appears from a comparison of interpolations in the text with parallels from the early commentators on the Psalms. No systematic—probably no direct—use, however, has been made of any particular commentary, except for the introductory prefaces to each of the Psalms, which are paraphrases of the corresponding *argumenta* of the commentary, *In Psalmorum Librum Exegesis*. The Latin rubrics which head the metrical as well as prose Psalms in the Paris Psalter are drawn from the same source. The Latin commentary just mentioned, which was incorrectly ascribed to Bede by his early editors, is really the work of the Benedictine commentator, Ambrosius Autpertus, abbot of St. Vincent, near the Vultur in Southern Italy, who died in the year 778. The *argumenta* to the Psalms in this work, excluding the mystical elements,

were ultimately derived from the Greek commentary of Theodore of Mopsuestia on the Psalms.'

It will thus be seen that Bruce rejects the hypothesis of the Alfredian authorship of the prose Psalms, but that he would date the translation little, if any, after the time of Alfred (d. 901). However, there is nothing in Bruce's arguments which necessarily militates against the theory of Alfredian authorship, since it is notorious that the king was assisted by clerical collaborators in much of his scholarly activity. It is unlikely, considering the veneration in which Alfred was held, both during his life and for centuries after his death, that so precious a product of his religious enthusiasm would be allowed to perish. William of Malmesbury expressly tells us (*Gesta Regum Anglorum*, lib. ii. 123): 'Psalterium transferre aggressus, vix prima parte explicata vivendi finem fecit.' Wūlfing (*Die Syntax in den Werken Alfreds des Grossen*, I. xiii) suggests that by 'prima parte' William of Malmesbury may have meant the first fifty Psalms, on the assumption that he thought of the Psalter as divided into three equal portions. This, however, is contrary to the customary division of the Psalms into five parts, ending respectively with the 41st, 72nd, 89th, 106th, and 150th. Still, it would not be imposing a very great strain upon 'vix' to accommodate it to the facts as exhibited in the Paris Psalter, even with the modification which the traditional division of the Psalter renders necessary. Against Wūlfing's theory, however modified, there is a consideration which has not yet been brought forward. It is that, with the exception of two passages, there is no striking resemblance between such verses as are quoted in Alfred's undoubted works and the corresponding passages from the Paris Psalter. The following comparisons will show the relations at a glance:

*Pastoral Care.**Paris Psalter.*

- | | |
|--|--|
| <p>L. 1. . . . ðæt hē nō ne sǣte
on ðǣm wōlberendan setle.
C. P. 435.</p> <p>23. 4. Ðīn gierd ƿnd ðīn stǣf
mē āfrēfredan. C. P. 124.</p> <p>30. 6. Ic wēnde on mīnum
wlēncum ƿnd on mīnum for-</p> | <p>. . . Nē on heora wōlberendum
setle ne sitt.</p> <p>Ðīn gyrd and þīn stǣf mē āfrē-
fredon.</p> <p>Ic cwæð on mīnum wlēncum
and on mīnre orsornesse:</p> |
|--|--|

- wanan, ða ic wæs full ægðer
ge welona ge gōdra weorca,
ðæt ðæs næfre ne wurde nān
ende. C. P. 465.
30. 7. Dryhten, ðu ahwyrðes
ðinne ondwilitan from mē, ða
wearð ic gedrēfed. C. P. 465.
32. 5. Ic wille sægan onġean
mē selfne mīn unryht, Dryht-
en, forðæm ðu forgeafe ða
arlēasnesse mīnre heortan.
C. P. 419.
34. 19. Swiðe manigfealde sint
ryhtwīstra mōnna earfeðu.
C. P. 252.
38. 6. Ic eom gebigged, onð
æghwōnon ic eom gehlened.
C. P. 66.
40. 9, 10. Dryhten, ðu wāst
ðæt ic ne wirne mīne welora,
onð ðīne ryhtwīsnesse ic ne
dīgle on mīnre heortan; ðīne
hælo onð ðīne ryhtwīsnesse
ic sægge. C. P. 38a.
40. 12. Mīn mōð onð mīn wīs-
dōm mē forlēt. C. P. 272.
49. 7, 8. Hē ne sealde Gode
nānne mēdsceat for his sāule,
nē nānne geðingscēat wið
his miltse. C. P. 338.
51. 3. Mīne misdæda broð simle
beforan mē. C. P. 413.
- Ne wyrð þises næfre nān
wēndingc.
- þa awēndest þu þinne andwilitan
fram mē, þa wearð ic sōna
gedrēfed.
- ... þæt ic wolde andettan and
stælan onġean mē sylfne
mīne scylda, and þa Gode
andettan; and þu mē þa for-
geafe þæt unriht mīnra scylda.
- Mōniga synt earfoðu þara riht-
wīsenā.
- Ac ic eom gesāged, and gehnāg-
ed, and swiðe geæaðmed.
- Mīnum weolorum ic ne for-
beode, ac bebeode þæt hī þæt
sprecon symle; Drihten, þu
wāst þæt ic ne ahýdde on mīn-
um mōðe þīne rihtwīsnesse,
ac þīne sōðfæstnesse and þīne
hæle ic sæde.
- Mīn heorte and mīn mōð mē
forleton.
- Nyle oþpe ne mæg... þæt hē
þæt weorð agife tō alýsnesse
his sawle.
- Mīne synna beoð symle beforan
mē, on mīnum gemynde.

Bede's History.

18. 13, 14. Drihten hlēoðrað of
heofonum, onð se Hēhsta
seleð his stefne. Hē sēndeð
his stræle, onð hēo tōweorpeð;

Paris Psalter.

- And worhte þunorrāda on heof-
onum, and se Hýhsta sealde
his stemne. Hē sēnde his
strēlas, and hī tōstēncte; and

- | | |
|---|---|
| <p>lēgetas gemōnigfealdað, and
heo gedrefeð. B. H. 268.</p> <p>32. 1. Ðā beoð eadge þe heora
wōnnesse forlætne beoð, and
þāra þe synna bewrigene beoð.
B. H. 442.</p> <p>51. 5. Ic wāt þæt ic wæs in
wānessum gesacnod, and in
scyldum mec cende min mōd-
or. B. H. 82.</p> | <p>gemanigfealdode his līgeta,
and gedrefde hig mid þȳ.</p> <p>Ēadige beoð þā þe him beoð
heora unrihtwīsnesse forgif-
ene, and heora synna beoð
behelede.</p> <p>Ðu wāst þæt ic wæs mid unriht-
wīsnesse onfangen, and min
mōdor mē gebær mid synne.</p> |
|---|---|

It is apparent that by far the greatest similarity is in the case of the first two verses quoted from the *Pastoral Care*—1. 1 and 23. 4. Of these it is 1. 1 which is the more remarkable. Its singularity comprehends two features, the choice of an equivalent for 'pestilentia,' and the fact that the attributive genitive, 'pestilentiae,' is rendered by an adjective. To exhibit the peculiarity more manifestly, the renderings of the Spelman Psalter (pp. xvi, xxvii) and of the so-called Canterbury Psalter may be compared. The former omits the gloss for 'pestilentia,' and has :

On þrymsetle . . . nā sæt.

The latter has :

On þān setele of þān quulmere ne set.

Spelman notes that another MS. has *cwyldes* for 'pestilentiae'; in the WS. Gospels 'pestilentia' is rendered by *cwealm* (Luke 21. 11) and *manncwealm* (Matt. 24. 7).

On the other hand, *wōl* and its compounds seem to be especially Alfredian words. *Wōl* is found in the *Boethius*, the *Pastoral Care*, and the *Bede*; *wōlbærnes*, *wōlgewin*, and *wōlbryne* in the *Orosius*; while *wōlberende* occurs three times in the *Pastoral Care* (415¹², 435¹⁹, 22), and once in the *Bede* (48¹⁷). These passages are, in the above order: *mid ðære wōlberendan ōliccunge* (securitatis pestiferæ blanditiis); the rendering of Ps. 1. 1; *on wōlberendum setle* (in cathedra pestilentiae); *se wōlberenda stenc þære lyfte* (aerum pestifer odor). Besides, Ps. 11. 6 of the Paris Psalter, in a free paraphrase, has *wōlberende windas*, apparently suggested by 'spiritus procellarum,' though of course not a translation of it. Manifestly, *wōlberende* is properly the rendering of 'pestifer,' not of 'pestilentia,' and it is strange that it should ever have been employed for the latter, especially as between the two occurrences of it in *C. P.* 435¹⁹ and

435²², we have the more normal *wōles settl* (*sē ðonne sit on wōles settle*). There can be little risk, then, in asserting with much positiveness that Ps. 1. 1 of the Paris Psalter, or at least one portion of it, is from the hand of Alfred. The suspicion, too, can hardly be evaded that Ps. 11. 6, in which the same peculiar word appears, is by the same author.

We may now examine Ps. 23. 4 :

Ðīn gierd ƿnd ƿīn stæf mē āfrēfredan,

from which the Paris Psalter varies only in spelling. Here the Vespasian Psalter (p. xxvi) has :

Gerd ƿīn and cryc ƿīn, hīe mē frēfrende wērun.

Spelman Psalter :

Gird ƿīn and stef ƿīn, hē mē frēfredon.

Canterbury Psalter :

ƿīn gierd and stef ƿīn, hȳ mē frēfredon.

The Alfredian peculiarity thus seems restricted to the use of the verb *āfrēfran*, instead of *frēfran*. This of itself is perhaps hardly sufficient to base an argument upon, yet one is tempted to extend the limit from 11. 6, where *wōlberende* was still found, to include at least Ps. 23.

Here, then, we may rest the case. We have seen that Alfred must certainly have translated 1. 1, pretty certainly 11. 6, not improbably 23. 4, and at least possibly the whole of the prose portion of the Paris Psalter. Yet against the last supposition must be set the notable discrepancies of language revealed by the parallel passages adduced above. It will require a more comprehensive and detailed examination to decide whether Alfred is really to be credited with the translation of all the prose Psalms extant.

For Alfred's other translations of parts of the Bible, see pp. 3-75 of this volume.

For comparison with the Vespasian Psalter, I subjoin Ps. 43.

Dēm mē, Dryhten, and dō sum tōscēad betwuh mē and unrihtwīsum folce; and frōm fācenfullum mēnn and unrihtwīsum gefriðā mē, forþām þū eart mīn God and mīn mægen. Forhwȳ āwyrpst þū mē? and hwī lātst þū mē gān unrōtne, þonne mīne fȳnd mē dreƿceað? Sēnd þīn leoht and þīne sōðfæstnesse, þā mē gēo gēara læddon, þæt hȳ mē nū gȳt gelædan tō þīnum hālgan munte, in on þīn hālgē templ; þæt ic þonne gange tō þīnum altere, and tō

þām Gode þe mē blōne gedyde on mīnum geogoðhæde. Ic þe andette, Dryhten, mid sange and mid hearpan. Hwȳ eart þu unrōt, mīn sǣwl? opþe hwī gedrēfest þu mē? Hopa tō Drihtne, forþām ic hine gȳt andette, forþām þu eart God mīn Hǣlend, and mīn Dryhten.

The Poetical Translation.—As for the attempts to connect this with Aldhelm, see pp. xiv ff.

It has long been known that this version was used by the Old English Benedictines in their Office. The Benedictine Office has been printed by Hickes, *Letters which passed between Dr. Hickes and a Popish Priest* (1705); E. Thomson, *Select Monuments, &c.* (1849); and K. Bouterwek, *Cædmons des Angelsachsen Biblische Dichtungen* (1854), pp. cxciv–cexxiii. Here, identical, or nearly so, with the corresponding parts of the Paris Psalter, will be found portions of Ps. 54, 59, 61, 65, 70, 71, 80, 85, 88, 90, 102, 103, 119, 122, 140, and 141 (according to the Authorized Version; one less according to the Vulgate). Besides these, there are also parts of Ps. 5, 20, 25, 28, 33, 35, 41, 44, 51. In Eadwine's Canterbury Psalter, circa 1150 (see p. xxviii), there is a late copy of Ps. 90. 16 to 98. 2 (pp. 161–168). The whole of the poetical Psalter, including a reproduction of Thorpe's text, the Benedictine fragments, and the Kentish 51st Psalm (but not the twelfth-century fragment), will be found in Grein's *Bibliothek der Angelsächsischen Poesie*, ii. 147–280.

The most recent study of the problem presented by this translation has been made by Dr. Helen Bartlett, *The Metrical Division of the Paris Psalter*, Baltimore, 1896. Her conclusions may be stated in her own words (pp. 48, 49): 'Our examination of the vocabulary and metre of the Paris Psalter has thrown some light upon the question of the date and dialect of the Anglo-Saxon version in its original form. The discovery of certain words peculiar to the metrical Psalter in texts of the tenth century has deprived of its force the argument that Dietrich used to establish the high antiquity of Ps. II [i.e. 52–150]. Moreover, a careful study of the metre has disclosed a disregard of the classical rules for the construction of alliterative verse which characterizes only the latest Anglo-Saxon poetry, and therefore points to a period not earlier than the middle of the tenth century. . . . But the *terminus ante quem* appears definitely determined by the quotation from the Psalms in the *Menologium*, if we do not regard the coincidence in

translation as accidental, as I think it is hardly possible to do. The strong probability that this quotation is taken from the Paris Psalter will appear on comparing these passages :

Ps. 117. 22. ðis ys se dæg, ðe hine drihten us
wisfæst geworhte weras cneorissum
eallum eorðtudrum eadgum to blisse.

Men. 60-63. ðis is se dæg, ðæne drihten us
wisfæst worhte weras cneorissum
eallum eorðwarum eadigum to blisse.

'As the *Menologium*¹ belongs to the latter half of the tenth century (between 940 and 980), the metrical Psalter must have been translated before this date. The determination of the date of the Benedictine Officium would furnish further evidence of the downward limit for the date of our text, but thus far no date has been assigned to the Officium. We may conclude, however, from the above discussion, that the metrical Psalter was translated about the middle of the tenth century.

'The comparison of the use of certain synonyms and forms in Ps. II with the usage of the other chief Anglo-Saxon texts has proved that the dialect of the original version must have been Anglian, and a few phonological peculiarities noted in the Psalter tend to confirm this conclusion. As to the actual authorship of the translation, there is no evidence. We can say merely that the subject of the translation and the few additions that indicate a wider Biblical knowledge suggest that the translator was a priest, or more probably a monk. The negligence and clumsiness of the translation, and the poverty and artificiality of the poetry, prove that he was neither an exact scholar nor a gifted poet.'

For comparison with the glossed Psalters, I reproduce Ps. 100 :

Nū gē mycle gefean mihtigum Drihtne,
eall þeos eorðe, ƿlne hýre ;
and blisse Gode bealde þeowie ;
gangað on ansýne ealle bliðe.
Witað wislice þæt hē is Wealdend God ;
hē us geworhte, and wē his syndon ;
wē his folc syndan, and his fæle scēap
ða hē on his edisce ealle afedde.
Gāð nū on his doru, God andettað,

¹ Ten Brink, *Early Eng. Lit.*, vol. i. p. 90, foot-note.

and hine weorðiað on wictūnum
 mid lofsangum, lustum myclum.
 Hēriað naman Drihtnes, forþon hē is niðum swāes ;
 is þin milde mōd ofer manna bearn.

POETICAL TRANSLATIONS.

JUDITH.—It is possible that the Old English poem of *Judith* belongs to the ninth century. See, however, pp. lxxvi ff.

For the poetical part of the Paris Psalter, see pp. xli ff.

TENTH CENTURY.

PROSE TRANSLATIONS.

NORTHUMBRIAN GLOSS ON THE GOSPELS.—This gloss was made by a priest named Aldred, about A. D. 950, or perhaps somewhat later. It is contained in the magnificent MS. known as the 'Durham Book,' or 'Lindisfarne Gospels,' or 'Book of St. Cuthbert,' MS. Cotton Nero D. 4 of the British Museum. The MS., with its Latin text, dates from before the year 700, and was written by Eadfrith, who became Bishop of Lindisfarne in 698, and died in 721.

According to Sir E. Maunde Thompson, in the *British Museum Catalogue of Ancient Manuscripts: Part II, Latin*, pp. 17, 18:

'The MS. has been frequently described. In addition to the descriptions to be found in the works cited above¹, some account of it is given by Selden in his introduction to *Historiae Anglicanae Scriptores x.*, Londini, 1652, pp. xxv, xxvi; T. Marshall, *Observationes in versionem Anglo-Saxonicam*, appended to his edition of the Gothic and Anglo-Saxon Gospels, Amstelaedami, 1684, p. 491; and H. Wanley, in his *Catalogus Librorum Septentrionalium*, printed in Hickes's *Linguarum vet. Septentrionalium Thesaurus*, vol. ii. Oxoniae, 1703, pp. 250-252; and, more recently, by T. F. Dibdin, *The Bibliographical Decameron*, London, 1827, vol. i. p. xlix; J. Stevenson, in *The Graphic and Historical Illustrator*,

¹ Such as Smith, *Bibl. Cott. Hist. et Synopsis*, p. 33.—Ed.

London, 1834, p. 355; Waagen, *Treasures of Art in Great Britain*, London, 1854, vol. i. p. 136; and others. Engravings of the four Evangelists are given by J. Strutt, *Horda Angelcynnan*, London, 1775, 1776, vol. iii. tabb. xxiii-xxvi; and facsimile plates of the writing and ornamentation are published, with more or less description, by T. Astle, *The Origin and Progress of Writing*, London, 1803, tab. xiv; H. Shaw, *Illuminated Ornaments*, London, 1833, no. ii; H. N. Humphreys and O. Jones, *The Illuminated Books of the Middle Ages*, London, 1849, Pl. I; J. O. Westwood, *Palaeographia Sacra Pictoria*, London, 1843-1845, no. 45, and *Facsimiles of the Miniatures and Ornaments of Anglo-Saxon and Irish MSS.*, London, 1868, Pl. XII, XIII; and by the Palaeographical Society, *Facsimiles of MSS. and Inscriptions*, 1873-1883, Pl. 3-6, 22.' To these facsimiles must be added those in the editions of Bouterwek and Waring; in Kitto's *Cyclopaedia of Biblical Literature* (art. 'Anglo-Saxon Versions'); and (especially good, at a reasonable price) in Lieferung 1 of Wülker's *Geschichte der Englischen Litteratur*, Leipzig and Vienna, 1896.

Two entries in the codex are extremely interesting. The first occurs before the Argument of Mark's Gospel, and runs: 'Ðu lifgiende God, gemyne ðu Eadfrið, and Æðilwald, and Billfrið, and Aldred peccatorum; ðas fæwero, mið Gode, ymbwæson ðas bōc.' The second is at the end of John's Gospel (marginal entries in parenthesis): '✠ Eadfrið, biscob Lindisfearnensis aecclesiae, hē ðis bōc aurāt æt fruma, Gode and Sancte Cuðberhte and allum ðām hālgum gimænlice ðā ðe in eolonde sint. And Eðilwald, Lindisfearnēolōndinga biscob, hit uta giðryde and gibelde, suā hē uel cuðæ. And Billfrið, se ƿncrae, hē gismioðade ðā gihrtino ðā ðe utan on sint, and hit gihrtinade mið golde and mið gimumm, æc mið sulfre ofergyldeð, fæconlēas feh. And Āldred (Ælfredi¹ natus, Aldredus uocor; bonæ mulieris, .i. Tilwin, filius eximius loquor), presbyter indignus et misserrimus, mið Godes fultummæ and Sancti Cuðberhtes, hit oferglōsade on Ænglisc, and hine gihāmadi mið ðām ðriūm dælum — Matheus dæl Gode and Sancte Cuðberhti; Marcus dæl ðām biscobe; and Lucas dæl ðām hƿorode, and æhtu ðra seulfres mið tō inlāde; and Sancti Johannes dæl for hine seolfne (fore his sāule), and fæouer ðra seulfres, mið Gode and Sancti Cuðberti², þætte hē hæbbe ƿndfōng ðerh Godes milsæ on heofnum, seel and sibb on eorðo, forðgeong and giðyngo,

¹ Skeat wrongly, 'Alfredi.'

² Skeat wrongly, 'Cuðberhti.'

uīsdōm and snyttro, ƿerh Sancti Cūðberhtes earnunga. ✠ Eadfrīð, Æðilwald, Billfrīð, Āldred hoc euangeliarium Deo and Cūðberhto construxerunt uel ornauerunt.'

These entries may readily be made out with the help of my *Glossary of the Old Northumbrian Gospels* (Halle, 1894), or translations may be found in Waring's *St. John*, pp. xlv-xlv, and in Skeat's *St. John*, pp. viii-ix. Thompson suggests (*op. cit.*) the following as a free version of the sentence beginning 'And Āldred': 'And Aldred, unworthy and miserable priest, with the help of God and St. Cuthbert, glossed it in English, and got for himself a home [in the monastery] by his work on the three parts, viz. on St. Matthew in honour of God and St. Cuthbert, on St. Mark for the bishop, and on St. Luke for the brotherhood; paying also eight oras of silver on his admission. But St. John he glossed for himself, making also an offering of four oras to God and St. Cuthbert, to the end that he may gain admittance into heaven,' &c. The exactest transcript of these entries, with all the erasures and contractions indicated, the use of *v* for *u*, &c., is by Thompson (*op. cit.*), though even he, like Professor Skeat, prints 'cūðberti' with an *h*, but 'ælfredi,' not 'alfredi.'

Aldred may perhaps have been the Bishop of Durham of that name, 957-68 (*Dict. Nat. Biog.* s. v.), though this hardly seems compatible with the self-sufficiency which he displays in this entry. In any case he is not to be confounded with Aldred the Provost, the writer of a few collects at the end of a MS. known as the 'Durham Ritual' (Durham Chapter Library, MS. A. iv. 19), published by the Surtees Society, 1839, as *Rituale Ecclesiae Dunelmensis* (cf. p. 185 of that book). Ethilwald succeeded Eadfrith as Bishop of Lindisfarne in 721, and died either in 737, 739, or 740, for authorities differ (Moberly's edition of Bede's *Hist. Eccl.*, p. 318, note; Bouterwek, p. xlvii). Billfrith, like Eadfrith and Ethilwald, is mentioned by Simeon of Durham (circa 1060-circa 1130), see p. xlviii. He was evidently a contemporary of Ethilwald.

Simeon of Durham's account of the loss and recovery of the MS., before it received the Northumbrian gloss, is most interesting. St. Cuthbert, the hermit of Farne, and subsequent patron of Northumbria, had died in 687. For a hundred and eighty-eight years his body had lain at Lindisfarne, but at the expiration of that time it was to begin its famous wanderings.

According to Waring (*St. John*, pp. xxv, xxvi): 'The year 875 witnessed the great Danish invasion of Northumbria under Halfdene, when, in the words of Simeon of Durham, "fire and sword were carried throughout the land from the eastern sea to the western." The country southward of the Tyne was already laid waste, and at length the enemy crossed the river, left Tynemouth Abbey a smoking ruin behind them, and from thence marched direct for Holy Island. Upon their approach, Eardulf, Bishop of Lindisfarne, recalled to the monks St. Cuthbert's dying injunction, that were they ever driven into exile they should carry his bones away with them. The shrine containing his body was hastily removed from the choir, and seven clerks appointed by the bishop bore it off on their shoulders. A few other treasures of the church, our Evangelium among the number, were also secured, as too precious to fall into the hands of the infidels. Then the fugitives set forth, and hardly had they reached a place of safety when the Danes fell upon their monastery, which they pillaged and gave to the flames. Halfdene and his brother divided Northumbria between them, and governed it as a conquered country, plundering and laying waste so long as anything remained to seize or to destroy. Meanwhile the exiled brethren wandered from mountain to mountain with the saint's body, which was followed by the whole Christian population, whom Simeon of Durham likens to sheep fleeing before wolves to their shepherd for protection. . . . Eardulf and his party traversed, as he tells us, the whole district of Northumbria, often in peril from the enemy, from famine, plague, and wolves, yet enduring every hardship rather than prove faithless to their trust, and abandon the remains of their patron to the insult of heathens. No person was permitted to lay hand upon the shrine save its seven original bearers, whose office made them an object of envy to the people, and whose descendants through many generations deemed themselves ennobled by the service of their ancestors.'

At length, after wandering some years, the party were about to seek refuge in Ireland, and embarked at the mouth of Derwentwater, in the Lake District, but only succeeded in reaching Whithern, in the present Wigtonshire, some thirty miles distant across the Solway Firth. But the story of the loss and recovery of the MS. shall now be given in Simeon of Durham's own words (*Hist. Eccl. Dunelm.*, lib. ii. capp. xi, xii; ed. Arnold, Rolls

Series, i. 64-68): 'Ergo ad ostium fluminis quod Dyrwenta vocatur, omnes simul, episcopus, et abbas, et populus conveniunt. Ibi navis ad transponendum paratur. . . . Continuo venti mutantur, fluctus intumescentes elevantur, et quod nunc erat tranquillum, mare fit tempestuosum; navisque iam non valens gubernari huc et illuc inter fluctivagas iactabatur undas. . . . Qua tempestate dum navis verteretur in latera, cadens ex ea textus Evangeliorum auro gemmisque perornatus, in maris ferebatur profunda. . . . Arrepto itaque gubernaculo, navim ad littus et ad socios retorquent, et continuo flantibus a tergo ventis illuc sine aliqua difficultate perveniunt.' Eventually God appears in a dream to one of the seven bearers of the shrine, named Hunred: 'Cuidam namque illorum, videlicet Hunredo, per visum assistens, iussit ut aestu maris recedente, codicem qui de navi, ut superius dictum est, medias ceciderat in undas quaererent, fortassis enim, contra hoc quod ipsi sperare possent, Deo miserante invenirent. Nam et de illius libri amissione, maxima illorum mentes perturbaverat moestitia. . . . Confestim somno expergefactus, visionem se vidisse narravit, moxque aliquos e sociis ad mare, quod erat vicinum, librum quem amiserant quaesituros misit. Per id quippe temporis in locum qui Candida Casa, vulgo autem Huuiterna vocatur, devenerant¹. Itaque pergentes ad mare, multo quam consueverat longius recessisse conspiciunt, et tribus vel eo amplius milliariis gradientes, ipsum sanctum Evangeliorum codicem reperiunt, qui ita forinsecus gemmis et auro sui decorem, ita intrinsecus literis et foliis priorem praeferabat pulchritudinem, ac si ab aqua minime tactus fuisset².'

¹ But we are not told how long a time had elapsed since the loss of the volume, nor how they had reached Whithern.

² Waring (p. xxviii) quotes Sir Frederick Madden (Ellis, *Letters of Eminent Literary Men*, Camden Society, p. 268): 'The stains on the vellum I believe to have been occasioned by sea-water when the book was brought from Lindisfarne [*sic*]. It was no doubt secured tightly in a *theca*, or with clasps, and the stains exhibit just the appearance that water would make in oozing by force through a

minute aperture.' Thompson says, however (*op. cit.*): 'With regard to the tradition of its immersion in the sea, it is difficult to believe that such an accident really happened. The MS. is unusually fresh and clean, and shows no trace of injury beyond a few stains, which may or may not have been caused by sea-water. It is, however, possible that it was wrapped securely in skins or some such waterproof material, and thus escaped without damage, if it was actually washed overboard.' In a recent communication to me, Sir E. M.

Returning with the volume, they find a bay ('rufi coloris') horse: 'Adiungentes itaque caballum vehiculo, quod illum coelestem thesaurum theca inclusum ferebat, eo securius per quaelibet loca ipsum sequebantur, quo a Deo sibi proviso equo ductore utebantur. Porro liber memoratus in hac ecclesia quae corpus ipsius sancti partis habere meruit, usque hodie servatur¹, in quo nullum omnino, ut diximus, per aquam laesionis signum monstratur². Quod plane et ipsius sancti Cuthberti, et ipsorum quoque meritis qui ipsius libri auctores extiterant, gestum creditur, Eadfridi videlicet venerandae memoriae episcopi³, qui hunc in honorem beati Cuthberti manu propria scripserat, successoris quoque eiusdem venerabilis Ethelwoldi, qui auro gemmisque perornari iusserat, sancti etiam Bilfridi anachoritae, qui vota iubentis manu artificii prosecutus, egregium opus composuerat. Erat enim aurificii arte praecipuus. Hi pariter amore dilecti Deo confessoris et pontificis ferventes, suam erga ipsum devotionem posteris omnibus innotescendam hoc opere reliquerunt.'

Apparently, Simeon had our MS. before him when he wrote; at all events, his statements seem clearly to refer to it. Such being the case, I am at a loss to understand the remark of Thompson (*op. cit.*): 'On the other hand, the story which is told by Simeon of Durham may have originally referred to some other volume, lost at sea, in the way described, and afterwards recovered.' Evidently Simeon did not think so, at least⁴.

It looks, too, if we interpret Aldred's entry in the light of Simeon's statement, as though Ethilwald had done nothing to the book with his own hands, in spite of Aldred's 'hit ȕta giðrȕde

Thompson says: 'I do not think the theca would have been water-tight, and therefore some such additional wrapping would have been necessary.'

¹ In the fourteenth century it appears in the inventories of Lindisfarne as 'Liber S. Cuthberti qui demersus erat in mare,' according to Raine, *History and Antiquities of North Durham*, 1852. pp. 93, 105, quoted by Thompson, *op. cit.*

² This statement should be carefully compared with the views of Madden and Thompson.

³ Does this mean that Eadfrith

wrote it after he had become bishop? It would then have been written between 698 and 701. It is usually assumed that he wrote it previous to assuming the episcopal office.

⁴ Sir E. M. Thompson now explains: 'What I meant was that, though Simeon had our MS. before him, and believed it to be the book that went overboard, the tradition originally might have referred to another book, and have been shifted to our MS. even before the time of Simeon.'

and gibelde, suā hē uel cūðæ,' since Simeon merely remarks that he commanded Billfrith to do what he did. The two statements about Billfrith, Latin and Old English, should be carefully compared ; their agreement is striking.

It now appears probable that the original from which the Durham Book was copied belonged to Naples. The proof has been furnished by Dom G. Morin, and the whole argument is thus clearly presented by Samuel Berger, *Histoire de la Vulgate* (Paris, 1893), pp. 39-41 :

'Une découverte toute récente est venue rapprocher encore le texte northumbrien de l'Italie. Elle est due à un religieux bénédictin de Maredsous, en Belgique, Dom G. Morin. Chose étrange, ce n'est pas le nom de Rome qui a été prononcé à cette occasion, c'est celui de la ville de Naples¹.

'En tête de chacun des Évangiles, dans le *Book of Lindisfarne*, aussi bien que dans un autre manuscrit anglo-saxon qui paraît du IX^e siècle (M. Br. I. B. vii) et qui porte, au folio 15 v^o, la signature: *Æthelstan cyng*, on trouve l'énumération d'un certain nombre de fêtes ou de cérémonies pendant lesquelles, assurément, on lisait des leçons de cet Évangile. Ce texte liturgique n'est autre chose que le calendrier de l'église à laquelle appartenait le manuscrit primitif, celui sur lequel le *Book of Lindisfarne* a été copié. Or, parmi le très petit nombre de fêtes des saints, nous trouvons la fête de saint Janvier, précédée du jeûne de la veille, et la fête de saint Vit ; nous voyons la dédicace d'une église: *In dedicatione basilicæ Stephani*. Or chacun sait que saint Janvier est le grand saint local de Naples ; saint Vit y fut honoré avant d'être transporté à Saint-Denis et de là à Prague, et la cathédrale de Naples s'appelait *basilica Stephani* ou la *Stephania*, en l'honneur de son deuxième fondateur, l'évêque Étienne I^{er}, vivant après l'an 500. Nous avons du reste un autre calendrier ancien du diocèse de Naples, et il concorde de tous points avec notre texte liturgique. Celui-ci est donc bien napolitain.

'Mais quelle relation y a-t-il entre l'église de Naples et la Northumbrie ? La réponse est facile à donner. Nous laissons la parole à Dom Morin :

“En 668, le Grec Théodore et l'Africain Adrien furent envoyés en Angleterre avec l'Anglo-Saxon Benoît Biscop, afin de travailler de concert à l'organisation définitive de la chrétienté dans ce pays.

¹ La Liturgie de Naples au temps de S. Grégoire. *Revue bénédictine*, t. viii, 1891, p. 481.

Or cet Adrien était abbé d'un monastère près de Naples, appelé par Bède *monasterium Nisidanum*. Mazzochi a identifié ce lieu avec la petite île de Nisita, entre Naples et Pouzzoles, la *Nesis* des anciens, mentionnée par le *Liber pontificalis* parmi les donations faites par Constantin à l'église de Naples."

'Il y eut effectivement dans cette île un monastère qui a laissé çà et là quelques traces dans l'histoire du VII^e au XIII^e siècle.

'Mais ce n'est pas tout. Un des premiers soins du vieil archévêque Théodore, après son installation à Canterbury, fut de parcourir l'une après l'autre les diverses provinces de l'île confiée à ses soins, accompagné et secondé en tout par l'abbé Adrien¹. Ils arrivèrent ainsi jusqu'à la métropole celtique de Lindisfarne, dont le prélat voulut consacrer lui-même la cathédrale en bois, bâtie par l'évêque Aidan. Si Théodore avait bien apporté avec lui un Homère qu'il lisait sans cesse, on n'aura pas de peine à admettre qu'Adrien de son côté s'était muni des livres liturgiques qu'il estimait devoir être utiles aux églises et communautés monastiques de l'Angleterre. Parmi ce bagage littéraire il a pu se trouver quelques manuscrits des Évangiles provenant de Naples.

'Si notre calendrier est de Naples, comme on ne saurait en douter, le texte des Évangiles qu'il accompagne est-il nécessairement aussi napolitain ? Oui sans doute, car on ne peut guère admettre que l'on ait interpolé ainsi un manuscrit en quatre endroits différents, et les notes liturgiques qui sont sur les marges sont d'accord avec le calendrier. Cela ne veut pas dire qu'entre Naples et Lindisfarne notre texte n'ait pu éprouver plus d'une altération. On en jugera par les profondes différences qui séparent le *Book of Lindisfarne* du manuscrit d'Æthelstan, qui paraît pourtant copié sur lui. On se souvient que, dans le *Codex Amiatinus*, les Évangiles sont en dehors des traditions ordinaires et forment groupe, à tous égards, avec les manuscrits northumbriens. Il est donc difficile de ne pas admettre que Ceolfrid a eu le manuscrit du moine Adrien sous les yeux. La chose paraîtra beaucoup plus naturelle quand on considérera qu'il a eu également devant lui un des manuscrits de Cassiodore. Vivarium, le couvent de Cassiodore, était en Calabre. C'est donc du sud de l'Italie que sont venus plusieurs des textes les plus importants de l'Angleterre. Ce résultat ne manque pas d'intérêt.'

¹ Bède, *Hist. Eccl.*, iv. 2 : *Moxque peragrata insula tota . . . per omnia comitante et cooperante Hadriano disseminabat.*

The argument may be thus summarized: Certain saints are peculiarly Neapolitan—St. Januarius, St. Vitus, and St. Stephen. St. Januarius is known to all the world by the alleged liquefaction of his blood at certain times; the cult of St. Vitus spread from Naples to St. Denis and to Prague; St. Stephen is not the proto-martyr, but the bishop Stephen I, the second founder of the cathedral of Naples. These saints are all mentioned in a calendar prefixed to the Gospel of Matthew (Skeat, p. 23); hence the calendar, and accordingly the Gospels, must have been copied from a Neapolitan manuscript. As to the mode of transmission, Abbot Hadrian, to whom, in conjunction with Archbishop Theodore, so much of English culture in the seventh and following centuries is due, had been the abbot of the monastery on the little island of Nisita, between Naples and Pozzuoli, or, at all events, of some monastery ‘quod est non longe a Neapoli Campaniae’ (Bede). What more probable than that, on his visit with Theodore to Lindisfarne, he should have brought with him the original of the Durham Book?

On the general subject of the transmission of copies of the Scriptures between Italy and England, much interesting information may be found in White’s *The Codex Amiatinus and its Birth-place* (*Studia Biblica et Ecclesiastica*, Oxford, 1890, ii. 273 ff.). Wordsworth and White say of the Durham Book (*Novum Testamentum secundum Editionem Sancti Hieronymi*, Oxford, 1889, Praefatio, p. xiv): ‘Cum Amiatino maxime concordat, sed manu Anglica non Italica scriptus est.’

The first complete edition of the Northumbrian Gloss was by Bouterwek, in 1857: *Die vier Evangelien in Alt-Nordhumbrischer Sprache*, Gütersloh, 1857; and *Screadunga*, Elberfeld, 1858; the latter merely containing the prefaces to the Gospels. The introduction to this edition is still valuable in parts; on the other hand, the edition is nearly worthless, because of the changes made by Bouterwek in the text.

Another edition, Latin as well as Old English, was by Stevenson and Waring, nos. 28, 39, 43, and 48 of the Surtees Society Publications, appearing respectively in 1854, 1860, 1863, and 1865. Waring’s Preface and Prolegomena (in his *St. John*) may be read with profit, and have been analyzed at considerable length by Skeat, Preface to *St. John*, pp. xvii, xviii. This edition, while measurably correct, is inferior in accuracy to the next.

The best edition is that by Skeat, *The Holy Gospel, in Anglo-Saxon, Northumbrian, and Old Mercian Versions*, Cambridge, 1871, 1874, 1878, and (*Matthew*) 1887, the latter having been previously, and less satisfactorily, edited by Kemble and Hardwick. The Latin text, which differs from that on which the Rushworth and West Saxon versions are based, is here printed. This edition leaves little to be desired, though my own collation, made in 1882, shows occasional errors. It is upon Skeat's edition that my Glossary (see p. xlv) is based, my corrections having been silently incorporated.

Portions of the gloss have been incorporated into various manuals: Matt., chaps. 2 and 3, in Kluge's *Angelsächsisches Lesebuch* (Halle, 1888), pp. 35-40; Matt., chaps. 6-8, in Sweet's *Second Anglo-Saxon Reader* (Oxford, 1887), pp. 124-150 (alternately with the Rushworth version); and Matt. 25. 31-46 in my *First Book in Old English* (second edition, Boston, 1895), pp. 256-8.

Henshall, in his *Etymological Organic Reasoner* (London, 1807) prints, together with the Gothic Gospel of Matthew, 5. 15 to 27. 66, the corresponding portions (omitting what the Gothic omits) of the Durham Book. To these he prefixes the account of the scribes. The text of both the Gothic and the Northumbrian is accompanied by a version upon the opposite page. One or two specimens of the version will be amusing, if not instructive.

Of the Northumbrian:

Matt. 10. 41. He that haves a wizzard in the name of a wizzard, has the meed of a wizzard; and he that has a soothfast in the name of a soothfast, has a soothfast's meed.

11. 13, 14. For that all the wizards and the aye witnessed until John. If ye will nab it, this is Eliás he that toward was.

Of the Gothic:

Matt. 6. 18, 19. That not beseen art thou men fasting, but Dada thine the him in foulness, yea Dada thine whoso seeth in foulness upgives thee. Not hoardeth you hoards on earth, there mould and gnat frowardeth, yea there thieves up-grubb yea liften.

It is needless, after the foregoing, to say that Henshall's texts are inaccurately printed.

As a specimen of the language, the Lord's Prayer (Matt. 6. 9-13) is here given, in addition to the entries above: 'Fader user¹ ōu

¹ The MS. has 'urer,' but this is clearly a mistake.

arð (*vel* ðu bist) in heofnum (*vel* in heofnas), ste gehālgad noma ðin. Tōcymeð ric ðin. Ste willo ðin, suæ is in heofne and in eorðo. Hlāf userne oferwistlic sæl us tō-dæg. And forgef us scylda usra, suæ uæ forgefōn scyldgum usum. And ne inlæd¹ usih in costunge, ah gefrig usich² frōm yfle.' As this is a gloss, of course the entries on p. xliv present the language under its more natural aspect.

THE RUSHWORTH VERSION OF THE GOSPELS.—This version was made by two persons, Farman and Owun, probably in the tenth century, and the gloss at all events after the Lindisfarne gloss (see below). It falls into two tolerably distinct parts, a translation and a gloss. The translation is of the Gospel of Matthew; the gloss, of the other three Gospels.

The translation is independent; the gloss is a modified transcript of that in the Lindisfarne Gospels. Farman wrote the whole of the translation, together with the gloss from the beginning of Mark through the word *hleonadun* ('discumbebant') in chap. 2. v. 15 of that Gospel, and John 18. 1-3.

The Latin text was written by a scribe named Macregol, who appears to have died in 820. Waring says (Preface to *St. John*, p. 1): 'The age of the volume can hardly be fixed with any certainty; Astle asserts that the text was written towards the latter end of the seventh, and the interlineary gloss some time in the tenth century; and Wanley affirms the book to have been the property of the Venerable Bede, remarking at the same time that it appears older than the Lindisfarne Gospels. Dr. O'Connor, however, has discovered, in the Irish Annals of the year 820, the death of a scribe named "Macregol [*dele this word*], Mac Riagoil, nepos Magleni, scriba et episcopus abbas Biror (hodie Birr in Comitatu Regio in Hibernia), periit.'" For O'Connor we should read O'Conor. In the latter's *Annales Ultonienses*, under the year 821 (*Rerum Hibernicarum Scriptores*, iv. 203), we read: 'Mac Riagoil, nepos Magleni, Scriba, 7 Eps, Ab. Biror [*Abbas Birræ*], periit.' In his *Annales IV Magistrorum*, under 820 (*ib.* iii. 324): 'Mac Riagalus O'Magleni Scriba, Episcopus, et Abbas Birrensis [with others] obierunt.' Compare O'Conor's remarks on the Rushworth MS. in I. ccxxix-ccxxxv. In the *Annals of Ulster* (Irish Record Publications), edited by Hennessy, 1887, i. 315,

¹ The Latin here, differing from the Vulgate, is in the order, 'ne inducas nos.'

² 'Usich' occurs only here; the usual forms are 'usic,' 'usig,' and 'usih'; 'usih' may be regarded as the norm.

the translation of the Irish is 'Macriaghoil Ua Magleni, a scribe and bishop, abbot of Biror, died.' We learn that Birr, or Parsons-town, was the seat of a great school in the time of St. Brendan (O'Curry, *Manners and Customs of the Ancient Irish*, ii. 76).

The MS. is in the Bodleian Library at Oxford, and is marked Auct. D. ii. 19 (formerly D. 24, No. 3946). It now consists of 169 leaves of thick vellum, measuring 14 by 10½ inches, but is incomplete, eleven leaves having been lost. The missing portions are all in the Gospel of Luke: chap. 4, latter part of v. 29, to chap. 7, v. 38 (eight leaves); chap. 10, from v. 19 to part of v. 38 (one leaf); and chap. 15, part of v. 13, to chap. 16, part of v. 25 (two leaves).

The MS. has been described by Wanley in his *Catalogus*, pp. 81, 82, and by Waring (after Westwood) in his *St. John*, pp. xlvii-lit. Facsimile plates, with description, are published by Astle, *The Origin and Progress of Writing*, tab. xv; Westwood, *Palaeographia Sacra Pictoria*, Plate 44, and *Facsimiles of the Miniatures, &c.*, Plate 16; and in the *Palaeographical Society Facsimiles*, Series I, vol. ii, Plates 90 and 91.

There are three entries in the MS. from which we derive our information concerning the persons engaged in its composition, and each entry is by a different person. On the last page of the MS., and in the last two of six nearly square compartments, occurs the following, from which we gather that the scribe of the Latin text wrote his name both Macregol and Macreguil: 'Macregol dipinxit hoc euangelium. Quicumque legerit et intelligerit istam narrationem, orat pro Macreguil scriptori.'

The Gospel of John ends on the first page of the last leaf. At the bottom of the preceding page is this entry in Owun's handwriting: 'De mīn brūche, gibidde fore Owun, ðe ðās bōc glēsede, Færmen ðām prēoste æt Harawuda.' This may be translated (it is the book which is supposed to be speaking): 'Whoever makes use of me, let him pray for Owun, who glossed this book, for Færman the priest at Harewood.' Here two points deserve notice: the use of *ðe* in the sense of 'whosoever,' and the construction of *Færmen*. The former, though very unusual, if not quite unprecedented (cf. *Runic Poem* 8, though this is not quite parallel: 'Wen ne brūceð þe can wēana lýt'), occasions no trouble. As to the latter, while it is perfectly clear that *Færmen* is a dative, it is not so certain what the implied 'for' or 'to' is meant to refer to. Shall we understand (1) 'and for Færman,' i.e. 'Pray for Farman';

or rather (2) 'who glossed this book for Færman'? Waring interprets according to the former, Skeat (*St. John*, p. xi) according to the latter of these hypotheses.

At the bottom of the next page, namely, the penultimate page of the MS., occurs the following: 'Hæfe nū bōc āwritne; brūca mið willa, symlemið sōðum gilēafa. Sibbis ēghwām lēofost.' This must be read: 'Have now a written book; use it with joy [cf. *willum* = 'voluptatibus,' Lind. Lk. 8. 14], always with true faith. Peace [Love?] is dearest to every one.' This passage may be regarded as a poetical distich, the first line ending with *willa*. The alliterative words of the first line will then be *b* and *w* alternately, and of the second line *s* and *l*, the former occurring twice in the first hemistich.

It must be noted that these two entries occur at the bottom of successive pages, and are not necessarily to be read as continuous. This fact will be more evident from Waring's description (*St. John*, p. 1): 'The two last pages of St. John's Gospel are enclosed in elaborate borders of tessellated and interlaced Irish ornament; beneath those of the lower margins, Owun, the second glossist, has recorded his own name and that of his fellow-labourer Farman.' This must be borne in mind, since Waring endeavours to make verse of the first entry, which it will scarcely bear, and Wanley, Waring, and Murray connect the two entries syntactically. Thus Wanley renders: 'Fermenni Presbyteri Harawudensis gratia, iam tandem codicem perscripsit' [1]. Waring has: '... for Færmen the priest at Harewood (who) has now written this book.' Dr. Murray also (*Athenaeum*, April 3, 1875), having only Waring's incomplete representation of the text, rendered it: 'For Farman the priest at Harwood (I) have now written the book'; but, on seeing the correct text, pointed out that *hæfe*, like *brūca*, is in the imperative mood (see Skeat, *St. John*, p. xiv, note). That the two passages are not syntactically connected is clear the moment we are sure that *hæfe* cannot possibly be the indicative present first singular, but must be the imperative singular. This will be perfectly evident to any one who compares, in the Rushworth version, the *hæfe* of Matt. 18. 26, 29, and of Luke 14. 18, 19, with the *hafo* of Luke 11. 6; 12. 17; 14. 18, 19; John 4. 17, 32; 5. 7, 36; 8. 26, 49; 10. 16, 18; 16. 12; 19. 10¹. In truth, the second entry might have stood in any religious or theological book, as is indicated by

¹ But 'hæfo,' John 19. 10; 'hæfe,' John 19. 11.

the gnomic character of the tag, 'Sibb is eghwæm læofost'; while the first has specific reference to this particular book.

There remains one other entry to consider. The Latin entry is by the scribe of the Latin text, Macregol, and occurs at the close of the whole book. The one we have been examining is in the hand of the second glossator, Owun, and is at or near the end of John's Gospel. That which is now to engage our attention is by Farman, and is at the end of the Gospel of Matthew. It reads: 'Farman¹ presbyter pās bōc þus glēosed; dimittet ei Dominus omnia peccata sua, si fieri potest apud Deum.' I follow the readings of Wanley, Waring, and of Skeat in his *St. Matthew*, p. 245; in his *St. John*, p. 188, he has *glēsedē*. This may be translated: 'Farman the priest glossed this book in this manner (*þus*); may the Lord forgive him all his sins, if with God this can come to pass.'

From the foregoing it might be supposed that Farman glossed Matthew, and Owun the other three Gospels; but, as we have already seen, this is not quite true; for Farman's hand continues to Mark 2. 15, and is also found in John 18. 1-3. However, the character of his work changes after the end of Matthew; it is no longer a translation, but a gloss, following that of the Lindisfarne Gospels, and somewhat modifying it. It was Dr. Murray who discovered the true relation existing between the various parts, and published his results in the *Academy* for Nov. 21, 1874. His conclusions may be stated in his own words: 'Thus we really have in the Rushworth version three distinct portions: (1) Matthew, and John 18. 1-3, in which Farman gives us his independent Southern gloss; (2) Mark 1. 1-2. 15, in which he southernizes the Lindisfarne; and (3) Owun's—all the rest—which is Lindisfarne almost pure and simple. I suppose Farman was, say a Midland man, who set himself to gloss the Gospels in his monastery; when he had got to the end of Matthew, the brotherhood was joined by Owun, a Northumbrian, who seeing Farman's work, told him of the Lindisfarne gloss already in existence, and offered to borrow the MS. for him. On receiving it, Farman began to copy it in for his St. Mark, southernizing the grammar as he went on; but soon getting disgusted with this mere mechanical work which any copyist could do, he stopped short in the middle of a verse, and said, "See here, Owun, this is simple transcription which you can

¹ The second syllable represented by a Runic character.

do as well as I; you go on copying this, and let me spend my time in some more original work." Owun obeyed, and simply followed the Lindisfarne through the rest of the book. Some such theory as this accounts satisfactorily for the whole circumstances. The three verses done by Farman again at the beginning of John 18 are very remarkable. Here in the midst of Owun's servile following of the Lindisfarne, the old glosser takes up the pen for an instant, and gives us three verses of fine idiomatic Saxon, not like his Mark a southernizing of the Lindisfarne, but like his Matthew, a totally independent version.'

Waring gives some criteria of the whole of Farman's work (pp. cvii-cviii), which deserve transcription: '1st. The portion glossed by Farman is marked by accentuation, which is entirely rejected by the second hand. 2nd. The handwriting and orthography are unmistakably different from those employed in the other three Gospels, and reappear only once again, in John 18. 1-3; a sufficient proof that the two scribes were contemporaries. 3rd. The letter *þ* is freely employed in the R. gloss as far as St. Mark (2. 15), while in the rest of that rendering, and throughout the gloss of L. [Lindisfarne], that character is wholly excluded, except in the contractions *þ* and *þte*: *k* also is freely used, *th* occasionally, *q* appears twice (Matt. 2. 1; 25. 39). 4th. *E* prevails in the inseparable particles *be* and *ge*, contrary to the itacism in the remainder of the gloss. 5th. The diphthongs *ea*, *eo* are of constant occurrence, their substitutes *a* and *e*, almost universal in the rest of the version, are here not prominent; *ðanne* is also frequently written for *ðonne*. 6th. The regular form of the infinitive in *-an* is normally employed by this glossist, and the personal terminations *-st*, *-ð* generally supersede the North Anglian *-es*. 7th. Substantives of Rask's 1st declension are here given in their proper forms. 8th. *Discipuli* is usually rendered by *leorneras*, a vocable not employed in any other part of R., or in L.: here also, and nowhere else in both glosses, *ecce* is translated *sihðe*, a word used in the same sense by the glossist of the Cotton [Vespasian] Psalter.'

As bearing upon the question of dialect, it should be observed that Harewood, or Harwood, where Farman was priest, was in the West Riding of Yorkshire, nearly as far north as York, and therefore well within the Northumbrian territory. Moreover, the name *Farmannus* occurs in the Northumbrian *Liber Vitae* (p. 45), which

anciently was accustomed to lie on the high altar of the Cathedral of Durham. However, Dr. Murray thinks that 'the Monastery of Harwood, in the West Riding of Yorkshire, was near enough the Mercian border to include inmates of Midland as well as Northern extraction' (*Athenaeum*, *ubi supra*). However, if Farman was a priest, there is no necessity for postulating a monastery at all; and indeed I can find no evidence that there ever was a monastery at Harewood. On the other hand, the church of All Saints there is apparently of great antiquity; see Allen, *History of the County of York*, London, 1831, vi. 137 ff.). However, in Jones' *History and Antiquities of Harewood* (1859), I find no note of any church before the Conquest. According to Dugdale's *Monasticon* (ed. Caley, Ellis, and Bandinel, vi. 201, 207) the rectory, lands, &c., of the church of All Saints were annexed to Bolton Priory after 1151. In the reign of Henry VIII the *firma rector*' amounted to £38 16s. 2½d. (Dugdale).

As to the date, Skeat's opinion is (*St. Mark*, p. xii): 'The gloss [i. e. both Farman's and Owun's parts] may be referred to the latter half of the tenth century.' On the other hand, Brown (see *infra*) would assign Farman's portion to a period antecedent to the decay of Latin studies to which Alfred testifies.

A glossary of Owun's part has been published by Lindelöf (*Acta Societatis Scientiarum Fennicae*, tom. xxii. no. 5), Helsingfors, 1897; see my notice in *Journal of Germanic Philology*, i. 264.

A grammatical treatise on the language of the Rushworth Matthew was published by Professor E. M. Brown, of the University of Cincinnati, in 1891-2. The work consists of two parts, the first treating of stem vowels, under the title *Die Sprache der Rushworth Glossen zum Evangelium Matthäus und der Mercische Dialect*, Göttingen, 1891; the second, discussing the remaining vowels, the consonants, and inflection, was published in English as *The Language of the Rushworth Gloss, &c.*, Göttingen, 1892.

On p. 81 of Part I, after pointing out certain phonetic peculiarities of his text, he adds: 'It is true that these peculiarities give no sharp outlines to Mercian, yet they sufficiently characterize it as a dialect, and not merely as Northumbrian modified by West Saxon scribes, or the reverse.' And on p. 90 of Part II he remarks: 'The evidence afforded by the vowel system . . . that the language of the gloss in question occupies an intermediate and independent position between the Northumbrian dialect on one

side, and the dialects of Wessex and Kent on the other, is still further confirmed by the preceding examination.' This view must accordingly be accepted as valid, in the existing state of our knowledge, for the translation of Matthew.

The editions of the Rushworth Gloss are by Stevenson and Waring, and by Skeat; for these see under the Northumbrian Gloss above. The latter contains a collation of the Rushworth Latin text with that of the Lindisfarne. Besides, the Gospel of Mark, Latin and Old English, was edited by Bouterwek in his *Screadunga*, pp. 31-65. Matt., chaps. 2 and 3, were reprinted by Kluge, *Angelsächsisches Lesebuch* (Halle, 1888), pp. 35-40; Matt., chaps. 6-8, by Sweet, *Second Anglo-Saxon Reader* (Oxford, 1887), pp. 125-151 (alternately with the Northumbrian gloss); Matt. 25. 31-46 in my *First Book in Old English* (second edition, Boston, 1895), pp. 260-262.

The Lord's Prayer is as follows: 'Fæder ure, þu þe in heofunum earð, beo gehālgad þin noma. Cume tō þin rice. Weorpe þin willa, swā-swā on heofune, swilce on eorpe. Hlāf uſerne (*vel* ure) dæghwæmlicu (*vel* instōndenlice) sæl us tō-dæge. And forlēt us ure scylde, swā-swā wē æc forlēten þām þe scyldigaþ¹ wið us. And ne gelæt (*vel* gelæde) us in costungæ², ah gelese us of yfle.'

THE WEST SAXON GOSPELS.—These are supposed to date from about the last decade of the tenth century. Three of the MSS.—the Corpus, the Bodley, and the Cotton Otho—are thought to be nearly coeval with the translation; the others are later. There is no clue to the authorship of the version. In the best MS., the Corpus, there stands at the end of Matthew's Gospel this note: 'Ego Ælfricus scripsi hunc librum in Monasterio Baðþonio et dedi Brihtwoldo preposito' (figured in Astle, *Origin and Progress of Writing*, tab. xx. 7). Nothing further is known of this Ælfric, nor of Brihtwold. This entry, taken in conjunction with the fact that the MS. contains certain legal documents connected with Bath—though these are considerably later—renders it *possible* that the version, as well as this particular copy, was executed at or near Bath.

There are in all seven MSS., to which the approximate dates, according to conjecture, are here assigned:

1000. MS. CXL (formerly S. 4) of the Library of Corpus Christi College, Cambridge; known as Corp.

¹ MS. '-at.'

² MS. 'constungæ.'

1000. MS. Bodley 441 (formerly NE. F. 3. 15) of the Bodleian Library, Oxford; known as B.

1000. MS. Cotton Otho C. 1 of the British Museum; known as C.

1000-1050. The Lakeland fragment of four leaves, in the Bodleian Library, Oxford; known as L.

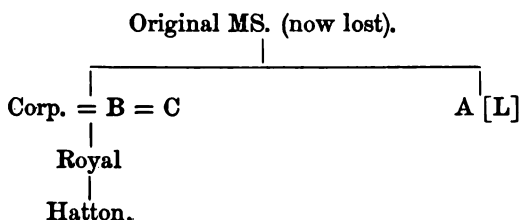
1050. MS. li. 2. 11 of the Cambridge University Library; known as A.

1150. MS. Bibl. Reg. I., A. xiv of the Royal Library, British Museum; known as Royal.

1175. MS. Hatton 38 (formerly 65) of the Bodleian Library, Oxford; known as Hatton.

Facsimiles of the MSS., with description, may be found in Westwood, *Palaeographia Sacra*, Plate 45.

The genealogy of the MSS. may be thus indicated, according to Skeat, Preface to *St. Luke*, p. x:



MSS. Corp. and A are complete. B has lost twelve leaves, which were doubtless supplied under the direction of Archbishop Parker, in the sixteenth century. The missing text was copied from the Corpus; for details see Bright's *St. Luke*, pp. xv, xvi. C has lost the whole of Matthew, much of Mark, Luke 24. 7-29, and John 19. 27-20. 22, besides slighter injuries to these two Gospels. Royal and Hatton lack Luke 16. 14-17. 1. The Lakeland fragment, which is related to A, contains only John 2. 6-3. 34; 6. 19-7. 10.

The Gospels as a whole have been published five times: in 1571, 1665, 1842, 1865, and 1871-1887. The editions are these:

1571. John Foxe [and Archbishop Parker], *The Gospels of the Four Evangelistes*. London.

'The text is a more or less faithful impression of MS. B, with some slight use of MS. A, from which the rubrics are also taken. There is an English text in the margin which is "chiefly from the Bishop's Translation only here and there accorded to the Saxon"'

(Bright, p. xvii). Probably Foxe furnished only the Introduction, addressed to Queen Elizabeth.

1665 (also issued at Amsterdam, 1684). Junius and Marshall, *Quatuor D. N. Jesu Christi Euangeliorum Versiones perantiquae duae, Gothica scil. et Anglo-Saxonica*. Dordrecht.

According to Marshall (p. 490), Junius had collated Foxe and Parker's edition with its original, the Bodley MS., and also with Corp., A, and Hatton, and had delivered his collation over to Marshall, with permission to accept or reject what he chose. Besides this collation, Marshall tells us (p. 491) that he himself made use of excerpts from the Lindisfarne and Rushworth Glosses. Where he adopts a reading from these glosses, however, he is careful to print it in square brackets. 'Marshall's notes contain many discriminating observations upon the version, and the relation of its readings with Latin texts, particularly with the Codex Bezae. He has also added observations upon the rubrics' (Bright, p. xviii).

1842. Benjamin Thorpe, *Da Halgan Godspel on Englisc*. London. 'This edition is said to be based upon the Cambridge MS., with occasional readings from the Corpus MS. The Bodley and Cotton MSS. were also consulted. The short preface is very misleading, the estimates there given of the editions of Parker and Marshall cannot be allowed to be correct. . . . Mr. Thorpe's edition is really a revised edition of Marshall's, and should have been so described. It is a valuable and useful edition because it is free from mistakes, and because the readings can always be defended; but it is uncritical in the sense that the MS. authorities are not given' (Skeat, *St. Mark*, pp. xvi-xvii).

'This edition was reprinted by Louis F. Klipstein: New York, George P. Putnam, 1848; and from it Professor Hiram Corson introduced St. John's Gospel into his *Hand-Book of Anglo-Saxon and Early English*, New York, Holt and Williams, 1871' (Bright, p. xviii).

1865. Bosworth and Waring, *The Gothic and Anglo-Saxon Gospels in parallel columns, with the Versions of Wycliffe and Tyndale*. London.

'Bosworth takes his text from the Corpus MS., and in so far marks an advance upon the work of the preceding editors; the critical value of his edition is, however, impaired by the modification

of the orthography in accordance with MS. A, and by the lack of apparatus to indicate the construction of the text and the variant readings' (Bright, pp. xviii-xix).

1871-1887. Skeat, *The Holy Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions, synoptically arranged, with collations exhibiting all the versions of all the MSS.* Cambridge.

This is the standard edition. The Corpus and Hatton texts—the best and the latest—are printed side by side. At the foot of the Corpus are given the variants from B, C, and A; and at the foot of the Hatton are those from the Royal.

The Matthew of this edition was originally edited by Kemble and Hardwick, and printed, after the former's death, in 1858; but this volume stood in need of revision, and Skeat's new edition was published in 1887, the three preceding Gospels having appeared respectively in 1871, 1874, and 1878.

Besides the foregoing, the Gospel of Luke has been separately edited by James W. Bright (Oxford, 1893), with notes and a glossary. To his Introduction, and to those prefixed by Skeat to the several Gospels, especially Mark, the student is referred for further details.

A grammatical study of the text of the twelfth century MSS., exhibiting its Kentish peculiarities, was published by Reimann as *Die Sprache der Mittelkentischen Evangelien*, Berlin, 1883. A glossary of the Corpus text—Latin-Old English, and Old English-Latin—has been prepared by Dr. M. A. Harris, as part of a doctoral thesis at Yale University, and is in course of publication.

In order to illustrate the difference between this version and Ælfric's rendering, I subjoin extracts from the latter and the Corpus text, expanding the contractions of the Corpus MS., and otherwise editing it like the Ælfric. To these are subjoined the Vulgate Latin. The first extract is Matt. 2. 21-23 (see p. 140 of this book):

Corpus.

Hē ārās ðā, and onfeng þæt cild and his mōdor, and cōm on Israhela land. Ðā hē gehyrde þæt Archelaus rixode on Iudea þeode for ðæne Herodem, hē ondred pyder tō farende (A.

Ælfric.

Hē ðā ārās, swā-swā se engel him bebēad, and feroðe þæt cild mid þære mēder tō Israhela lande. Þā gefrān Ioseph þæt Archelaus rixode on Iudea lande æfter his fæder Herode, and ne

faranne). And, on swefnum gemynegod, hē fērde on Galileisce dēlas. And hē cōm þā and eardode on þære ceastre ðe is genēmned Nazareth, þæt wære gefyllid þæt gecweden wæs þurh ðone witegan : Forþamðe hē Nazarenisc byð genēmned.

dorste his nēawiste genēalācan. þā wearð hē eft on swefne gemynegod þæt hē tō Galilea gewende. . . . þæt cild ðā eardode on þære byrig þe is gehāten Nazareth, þæt sēo witegung wære gefyllid, þe cwæð þæt hē sceolde beon Nazarenisc geciged.

Qui consurgens, accepit puerum et matrem eius, et venit in terram Israel. Audiens autem quod Archelaus regnaret in Iudaea pro Herode patre suo, timuit illo ire; et admonitus in somnis, secessit in partes Galilaeae. . . . Habitavit in civitate quae vocatur Nazareth, ut adimpleretur quod dictum est per prophetas: Quoniam Nazaraeus vocabitur.

The other is Matt. 26. 31-35 (see p. 173):

Corpus.

Ða sǣde se Hǣlend heom; Ealle gē wurþað genntrǣowsode on mē on þysse nihte. Hit ys ǣwriten: þurh þæs hyrdes slēge byð sēo heord tōdrǣfed. Witodlice, ǣfter-þām-þe ic of deaþe ǣrise, ic cume tō eow on Galilea. þā andwyrde Petrus him, and þus cwæð: Ðeah-þe hig ealle geuntrǣowsion on þē, ic nǣfre ne geuntrǣowsige. þā cwæð se Hǣlend: Sōð ic sēge þe þe on þissere nihte, ǣrþamþe cocc crǣwe, þriwa þu wiðsǣcst min. Ða sǣde Petrus him: Witodlice, þeah-þe ic scyle sweltan mid þē, ne wiþsace ic þin. Gelice þām cwædon ealle ða oþre leorningcnihtas.

Ælfric.

Eft se Hǣlend sǣde sōðlice his gingrum: Ealle gē mē ǣswiciað on ðissere ǣnre nihte. Hit is sōðlice ǣwriten: Ic ofslēa ðone hyrde, and ða scēp siððan sōna beoð tostęncte. ǆfter-ðan-ðe ic ǣrise of deaðe gesund, ic eow eft gemēte on Galileiscum earde. þā andwyrde Petrus ǣna mid gebēote: Ic ðes nǣfre ne ǣswicige, ðeah-ðe ealle oðre dōn. Drihten eft andwyrde ǣnrǣdlice Petre: þu mē wiðsǣcst ðriwa on ðissere nihte, ǣrðanðe se hana hafitigende crǣwe. Petrus cwæð þæt hē nolde hine nǣfre wiðsacan, ðeah-ðe hē sceolde samod mid him sweltan; and ealle ða oðre ealswā cwædon.

Tunc dicit illis Iesus: Omnes vos scandalum patiemini in me in ista nocte. Scriptum est enim: Percutiam pastorem, et disper-

gentur oves gregis. Postquam autem resurrexero, praeceam vos in Galilaeam. Respondens autem Petrus, ait illi: Et si omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Iesus: Amen dico tibi quia in hac nocte, antequam gallus cantet, ter me negabis. Ait illi Petrus: Etiam si oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt.

The greater harmony and idiomatic ease of Ælfric's version will be readily apparent. The standard translation is evidently hampered by the striving after the utmost attainable literalness.

VERSIONS OF THE LORD'S PRAYER.—Separate versions of the Lord's Prayer are either given, or their existence noted, by Wanley, *Catalogus*, pp. 51, 160, 169, 197, 202, 221, 224, 239 (?), 240, 248. I give the first, from MS. Bodl. Jun. 121 (which is almost identical with the fourth, from MS. Cott. Tib. A. 3):

Ēala ure Fæder þe on heofonum eart, a sý ðin nama ecelice geblætsod. And ðin rice ðom ofer us riðie symble. And ðin willa gewyrðe, swā-swā on heofonum eac swā on eorðan. Geunna us to þissum dæge deghwamlices fōstres. And us gemildsa, swā-swā wē miltsiað þam þe wið us agyltaþ. And ne læt þu us costnian ealles to swyðe, ac alys us fram yfele. Amen.

There are poetical elements in this version, and it seems, in its present form, rather late than early. For the other prose versions, see pp. lii, lix (cf. xxv), and my paper in the *Amer. Jour. Phil.*, xii. 59-66.

ÆLFRIC.—About this celebrated man, the foremost representative of Old English culture in the tenth and early eleventh century, there has been so much controversy, that it is worth while to present here the opinions respecting his life entertained by his most competent biographer, Dietrich, especially as they seem to have been unknown to the contributor of the article on Ælfric in the *Dictionary of National Biography*, a work which most persons will naturally, and justly, consider of the highest authority.

According to Dietrich, then (Niedner's *Zeitschrift für Historische Theologie* for 1856, pp. 242 ff.; cf. Wülker, *Grundriss zur Geschichte der Angelsächsischen Litteratur*, pp. 454-5), Ælfric was born about 955, since by 987 he was, according to his account, a priest, and a priest must be at least thirty years old. He was educated under Æthelwold (908?-984) in the Old Minster at Winchester, having probably entered it about the year 971, the same in which

Æthelwold translated the relics of St. Swithun to a new shrine in the Cathedral church. The mode of instruction, according to Ælfric in his *Life of Æthelwold*, was to interpret Latin books in Old English, to elucidate grammar and prosody, and to incite his pupils with stirring addresses. In this monastery he remained till after the death of Æthelwold, since Æthelwold's successor, Ælfheah (known as St. Alphege), sent him, at the request of Æthelmær, a wealthy and prominent thane or knight, to St. Peter's Monastery at Cernel, later Cerne Abbey on the Frome, five miles north of Dorchester, the capital of Dorsetshire; this fact rests upon Ælfric's own statement in his Preface to the *Homilies*. Here he probably remained from 987 to 989, engaged in the work of instructing the monks in the monastic rule as inculcated by Æthelwold, according to Dietrich's conjecture.

It was at Cerne that the thought of compiling and translating his *Homilies* from Latin sources occurred to him. To this he was moved 'not from confidence of great learning, but because I have seen and heard of much error in many English books, which unlearned men, through their simplicity, have esteemed as great wisdom; and I regretted that they knew not nor had not the evangelical doctrines among their writings, those men only excepted who knew Latin, and those books excepted which King Ælfred wisely turned from Latin into English, which are to be had. For this cause I presumed, trusting in God, to undertake this book, and also because men have need of good instruction, especially at this time, which is the ending of the world.'

The first volume of the *Homilies* was probably written in 889-890, and not completed till his return to Winchester, where he wrote the second volume (993-994), his *Grammar* (995), the *Lives of the Saints* (996), and the translation of the Pentateuch and Joshua (997-998). His so-called *Canons* were written at the command of Bishop Wulfstane, of Sherborne, who died in 1001, and probably fall within the three years preceding the last-named date. In the Preface to the *Homilies*, Ælfric calls himself 'monk and priest.' In the year 1005 his friend Æthelmær established a monastery at Egnesham, now Eynsham, five or six miles N.W. of Oxford, on the north bank of the Thames. King Æthelred's charter for the foundation, which may easily have been drawn up by Ælfric himself, is to be found in Kemble's *Codex Diplomaticus*, iii. 339-346. Sixteen abbots subscribe as witnesses, immediately

after the names of the bishops. Of these the first is Ælfweard, Abbot of Glastonbury, the oldest monastery in England. The second is an Ælfric, and the fifth is again an Ælfric. One of these two must almost certainly have been our author, already installed as superior at Eynsham. One confirmation of this is furnished by the charter itself. In it Æthelmær prescribes that the present superior is to remain in office during his lifetime, and that afterwards the monks are to choose an abbot from among their own number; adding that he himself will live among them the rest of his days ('And ic wille ðære beon ofer hi ealdor ðe ðær nu is, ða-hwile-ðe his liff bæo, and siððan, gif hit [for 'him' ?] hwæt getȳmað, ðæt hi cēson heom ealdor of heora geferrædne ealswā hæra regol him tæcð; . . . and ic mē sylfe wylle mid ðære geferrædne gemænlice libban, and ðære are mid him notian, ða-hwile-ðe mīn liff bið'). From this quotation we gather two inferences: first, that the present superior was not from the number of the Eynsham monks; and secondly, that Æthelmær had selected the monastery as his dwelling-place till death. Considering, then, the intimacy which had existed for years between Æthelmær and Ælfric, we can hardly doubt that the new abbot had been brought from Winchester by the patron, and that the latter found in his friendship for Ælfric a strong ground for the choice of his future home. Another proof that Ælfric was first Abbot of Eynsham is to be found in the Preface to his extracts from Æthelwold's *De Consuetudine Monachorum*. This runs: 'Ælfricus Abbas Egneshamensibus fratribus salutem in Christo. Ecce video, vobiscum degens, vos necesse habere—quia nuper rogatu Æthelmeri ad monachicum habitum ordinati estis—instrui ad mores monachiles dictis aut scriptis. . . . Nec audeo omnia vobis intimare quæ, in scola eius degens multis annis, de moribus seu consuetudinibus didici' (Wanley, *Catalogus*, p. 110). This proves, at all events, that Ælfric, when he wrote these extracts, was abbot; that he was living permanently (*degens*) with the Eynsham monks; that the brethren had but recently been inducted into the monastic life; and that this had been done at the instance of Æthelmær. What more obvious, then, than to conclude that he was *their* abbot, and that these extracts from the monastic rule were made in 1005 or 1006?

At Eynsham he must have written various works, which it is not necessary here to enumerate; and at Eynsham he must, according

to Æthelmær's charter, have died as abbot. If he is the Abbot Ælfric who is one of the witnesses to the will of Ægelflæd (*Cod. Dipl.* iv. 304), he must still have been living in 1020 or 1021. The first four witnesses are 'Ægelnoð arcebiscop, and Wulfstan arcebiscop, ond Ælfun biscop on Lundene, and Ælfric abbot.' Now Ægelnoð (Æthelnoth) was not consecrated as Archbishop of Canterbury till Nov. 13, 1020; Wulfstan of York died in 1023; and Ælfhun's death is assigned to 1020. Hence the date of the charter must in any case fall between November 1020 and 1023; and, if the authority of Radulf for the demise of Ælfhun is to be accepted, yet within the year 1020. Further, Eynsham Abbey was under the protection of the Bishop of London; and, since Ælfric's name here stands next to that of the Bishop of London, and no other Abbot Ælfric is known at that date, it is most probable that Ælfric was the Abbot of Eynsham. This is the last notice that we have of him, so that the date of his death is uncertain. Dietrich places it, conjecturally, between 1020 and 1025.

It has been maintained that Ælfric was either the Archbishop of Canterbury (*d.* 1005), or the Archbishop of York (*d.* 1051). The following considerations seem decisive against both hypotheses.

It is sometimes asserted that Ælfric called himself bishop. He is indeed so called in MS. Bodl. Jun. 45, but this is a transcript made by Junius, and the superscription doubtless originated with him, since none of the original MSS. agree.

Subsequent writers of the eleventh and twelfth centuries know him only as Abbot Ælfric. Ælfric cannot have been the Archbishop of Canterbury for the following reasons:

1. Ælfric dedicates his *Vita Æthelwoldi* to Cenwulf as Bishop of Winchester. ('Ælfricus abbas, Wintoniensis alumnus, honorabili episcopo Kenulfo et fratribus Wintoniensibus salutem in Christo.') Now Cenwulf was bishop 1005-6, following Ælfheah, or Alphege, who was translated to the see of Canterbury after the death of Archbishop Ælfric in 1005. Hence the author Ælfric, who wrote the *Vita Æthelwoldi*, cannot be identical with Archbishop Ælfric.
2. Ælfric's *Pastoral Epistle for Archbishop Wulfstan* begins with these words: 'Ælfricus abbas Vulstano venerabili archiepiscopo salutem in Christo. Ecce paruimus vestrae Almitatis iussionibus transferentes Anglice duas epistolas.' Is this the

language of one archbishop to another, of the Archbishop of Canterbury to the Archbishop of York? Yet Archbishop Ælfric was elevated to the primacy in 995, and Wulfstan obtained the see of York in 1002. Hence any address to Wulfstan as archbishop must have been subsequent to 1002, and could not have been written by an 'Abbot Ælfric' who had been raised to the archiepiscopate seven years before Wulfstan.

3. Our Ælfric was a scholar and a man of peace; Ælfric of Canterbury was a warrior, who left to the king his best ship and sixty helmets and hauberks, and gave a ship to the people of Kent, and another to the people of Wiltshire.
4. Archbishop Ælfric's will (*Cod. Dipl.* iii. 351-2) mentions several places, but not one of them is associated with the name of our Ælfric.

So far as to Canterbury. For these reasons Ælfric cannot have been Archbishop of York :

1. Our Ælfric was born, as we saw, about 955. The Archbishop of York died in 1051. Had they been the same person, the archbishop would have died at the age of ninety-six, a circumstance of which some notice would probably have been taken.
2. William of Malmesbury relates that, by Ælfric of York's advice, Hardacnut decapitated and threw into the Thames the body of his brother Harold, and burned and ravaged the city of Worcester in 1041 (*Gesta Pontificum*, l. iii. § 115): 'Ælfricus tempore Cnuti et Hardacnuti fuit; habeturque in hoc detestabilis, quod Hardacnutus eius consilio fratris sui Haroldi cadavere defosso caput truncari, et infami mortalibus exemplo in Tamensem proici iussit. Quin et Wigorniensibus pro repulsa episcopatus infensus, auctor Hardacnuto fuit ut, quia pertinatius illi exactoribus regionum vectigalium obstiterant, urbem incenderet, fortunas civium abraderet.' In the execution of the first-mentioned barbarity he himself took part, according to Florence of Worcester. These counsels would accordingly have emanated from a man of eighty-five or more, the same who had written the *Homilies*, the *Lives of the Saints*, the *Canons*, and the *Pastoral Epistle for Wulfstan*! When he was forty he would have been mild and gentle; when verging upon ninety, fierce and intractable, a counsellor of outrageous inhumanities!

3. The archbishop bore the cognomen Putta or Puttoc. This never appears in conjunction with the name of our Ælfric.
4. Learning and literature are never attributed to this archbishop.
5. Ralph de Diceto and Florence of Worcester assert that Ælfric of York passed to the archbishopric from a provostship at Winchester. Accordingly Wharton thinks (*Anglia Sacra*, i. 125 ff.) that he may previously have been abbot at Winchester. But our Ælfric was abbot—of some monastery—in 1005, as we have already seen. Was it at Winchester? There were three monasteries at Winchester: a nunnery, the Old Minster, and the New Minster. The nunnery may be disregarded; of the Old Minster the bishop, after Æthelwold's time, was always the abbot (*Vita Æthelwoldi*, c. 7; cf. *Cod. Dipl.* iv. 170); and the abbot of the New Minster from 993 to 1015 was Ælfsige, who was succeeded by Ælfwine.

As the current authorities in English are so unsatisfactory with reference to the identity and career of Ælfric, it has seemed necessary to outline the foregoing, leaving it to the scholarly inquirer to consult Dietrich's essays. Our chief concern, however, is with Ælfric in his character of Biblical translator, and it is that aspect of his varied activity to which our attention will now be turned.

According to Ælfric's own account, as given in his tract *On the Old Testament*, written probably about 1010, he had translated the Pentateuch, Joshua, Judges, Kings, Job, Esther, Judith, and the Maccabees. The following rendering will present the substance of his statements concerning his Biblical versions:—

'This epistle was written to an individual, but nevertheless it may do good to many.

'Ælfric the abbot sendeth friendly greeting to Sigweard at Eastheolon. . . . In all that narrative [the Pentateuch], which we indeed have translated into English, we may hear how the God of heaven spake, &c. . . . This [Joshua] I also translated into English some time ago for Earl Æthelweard. . . . This [Judges] any one can read that cares to, in that English book that I translated concerning these things. I thought that the wonderful narratives would convert your souls to God's will in earnest. . . . In the Books of Kings many kings are mentioned,

about whom I also wrote certain books in English. . . . Concerning him [Job] I once translated into English a homily. . . . That [Esther] I translated into English briefly, after our manner. . . . It [Judith] is also rendered into English, after our manner, as an example to you men, that you should defend your country with weapons against an invading army. . . . I turned them [the two Books of Maccabees] into English ; read, if you will, for your own good.'

Ælfric was concerned lest he should appear blameworthy to some for presenting sacred narrative in English, as appears from the Preface to his *Lives of the Saints*, written about 996 : ' Non mihi imputetur quod divinam scripturam nostræ lingue infero, quia arguet me præcatus multorum fidelium, et maxime Æþelwerdi ducis et Æðelmeri nostri, qui ardentissime nostras interpretationes amplectuntur lectitando ' (Skeat's edition, p. 4).

Similarly, in his Preface to his translation of Genesis, written about 997, he explains why he hesitates to provide an English version, and in what manner he has proceeded in finally acceding to Æthelweard's request :

' Ælfric the monk sends greeting in all humility to Æthelweard the earl.

' When you desired me, honoured friend, to translate the Book of Genesis from Latin into English, I was loth to grant your request ; upon which you assured me that I should need to translate only so far as the account of Isaac, Abraham's son, seeing that some other person had rendered it for you from that point to the end. Now, I am concerned lest the work should be dangerous for me or any one else to undertake, because I fear that, if some foolish man should read this book or hear it read, he would imagine that he could live now, under the new dispensation, just as the patriarchs lived before the old law was established, or as men lived under the law of Moses. At one time I was aware that a certain priest, who was then my master, and who had some knowledge of Latin, had in his possession the Book of Genesis ; he did not scruple to say that the patriarch Jacob had four wives—two sisters and their two handmaids. What he said was true enough, but neither did he realize, nor did I as yet, what a difference there is between the old dispensation and the new. In the early ages the brother took his sister to wife ; sometimes the father had children by his own daughter ; many had several wives for the increase of the people ;

and one could only marry among his kindred. Any one who now, since the coming of Christ, lives as men lived before or under the Mosaic law, that man is no Christian; in fact, he is not worthy to have a Christian eat with him. If ignorant priests have some inkling of the sense of their Latin books, they immediately think that they can set up for great teachers; but they do not recognize the spiritual signification, and how the Old Testament was a prefiguration of things to come, and how the New Testament, after the incarnation of Christ, was the fulfilment of all those things which the Old Testament foreshadowed concerning Christ and his elect. Referring to Paul, they often wish to know why they may not have wives as well as the apostle Peter; but they will neither hear nor know that the blessed Peter lived according to Moses' law until Christ came to men and began to preach his holy gospel, Peter being the first companion that he chose; and that Peter forthwith forsook his wife, and all the twelve apostles who had wives forsook both wives and goods, and followed Christ's teaching to that new law and purity which he himself set up. . . . We say in advance that this book has a very profound spiritual signification, and we undertake to do nothing more than relate the naked facts. The uneducated will think that all the meaning is included in the simple narrative, while such is by no means the case. . . . We dare write no more in English than the Latin has, nor change the order except so far as English idiom demands. Whoever translates or teaches from Latin into English must always arrange it so that the English is idiomatic, else it is very misleading to one who does not know the Latin idiom. . . . Now I protest that I neither dare nor will translate any book hereafter from Latin into English; and I beseech you, dear earl, not to urge me any longer, lest I should be disobedient to you, or break my word if I should promise. God be gracious to you for evermore. Now in God's name I implore, if any one should transcribe this book, that he will strictly follow the copy, since I cannot help it if an inaccurate scribe introduces corruptions. In such case he does it at his own risk, not mine; and the careless copyist does much harm, unless he corrects his mistakes.'

The book which he has translated with least abridgment is Genesis; but even here he has made considerable omissions, many of them no doubt in accordance with the views expressed above. Dietrich has subjected these omissions to a critical exami-

nation, and thus characterizes them (Niedner's *Zeitschrift* for 1855, pp. 495-6):

'In the first place, he omits nearly all the lists of names, such as those in Gen. 10; 11. 10-26; 22. 20-24; 25. 1-4; the dukes and kings of chap. 36; the numbers of the tribes, Num. 1. 20-44; 2. 1-31; and chap. 26; the names of the resting-places, chap. 33; the descriptions of the borders, chap. 34; and those of the boundaries as given in Joshua, chaps. 13-22, where ten chapters are condensed into a few lines. Next, those poetical passages which are most difficult of comprehension: the Blessing of Jacob, Gen. 49. 2-27; Moses' Song by the Red Sea, Exod. 15. 1-19; Balaam's parables, Num. 23 and 24; the Blessing of Moses, Deut. 33 (while Moses' easier Song, Deut. 32, is given); the Song of Deborah, Judges 5. His other omissions are partly smaller passages involving repetitions, e.g. Gen. 7. 13-16, 22; 8. 14, 19, &c.; or details which do not affect the general course of the narrative, like Gen. 24. 12-14, 16-60; then the circumstantial descriptions of the tabernacle and the priestly garments, Exod. 24. 12-29. 8; 35. 4-40; and the greater part of the individual Levitical precepts, Lev. 12-18; Num. 4-10. 28; chaps. 27-30.'

Dietrich thinks he has detected a difference between the language of the first twenty-five chapters of Genesis and that of the rest of the so-called Heptateuch, with the exception of Numbers, which again has Ælfric's peculiarities. He therefore believes that the portion which least resembles Ælfric was originally translated by another hand, and only revised by Ælfric.

Editions of the Pentateuch, Joshua, Judges, and Job, are as follows:—

Thwaites, *Heptateuchus, &c.* (see p. lxxx). Oxford, 1698.

Grein, *Bibliothek der Angelsächsischen Prosa*, Erster Band. Cassel and Göttingen, 1872.

The Job is an abbreviated form of one of the Homilies in Thorpe's collection (vol. ii. no. 35), and the portions translated from the Bible will be found, arranged in the Biblical order, in the present volume, pp. 103-110.

The Kings consists only of a homily, a mere epitome of passages from these books; the extracts relate to Saul, David, Ahab, Jehu, Hezekiah, Manasseh, and Josiah. It has been published by Skeat

in *Ælfric's Lives of Saints*, vol. i. (E. E. T. S. 82), no. xviii. (pp. 384-412, alternate pages).

The Esther and Judith are published in Assmann's *Angelsächsische Homilien und Heiligenleben* (*Bibliothek der Angelsächsischen Prosa*, iii), Kassel, 1889, the Esther occupying pp. 92-101, and the Judith pp. 102-116.

The Maccabees comprises an abridgment of 1 Macc. 1. 1-64; 2 and 3; 4. 1-54; 5; 6. 1-7; 8. 1-17; 9. 1-22, 28-73; 10-16; 2 Macc. 3; 6. 18-31; 7; 9. 1-11; 10. 24-38; 12. 39-45. It is printed in *Lives of the Saints*, vol. ii. (E. E. T. S. 94), no. xxv (pp. 66-120, alternate pages).

The MS. of the so-called Heptateuch—the Pentateuch, Joshua, and Judges—from which Thwaites' edition was derived, is Bodl. Laud. Misc. 509, formerly E. 19 (Wanley, p. 67). Other MSS. are li. 1. 33 of the University Library, Cambridge, containing the first twenty-four chapters of Genesis (W. 162); Cott. Otho B. 10, containing from Gen. 37 to the end of that book (W. 192); Cott. Claud. B. 4, the Pentateuch and Joshua (W. 253); Bodl. Jun. 23, containing Judges only (W. 39); besides a sixteenth-century copy, probably made by Archbishop Parker's order, of the first twenty-five chapters of Genesis (W. 151), and certain fragments in a Lincoln Cathedral MS. (W. 305). Facsimiles of portions of the Laud and Cotton (Claud.) MSS. are to be found in Westwood, *Palaeographical Society Facsimiles*, Series I, vol. ii, Plates 71, 72, and in Astle, tab. xx. 6.

The homily on Kings is found in two MSS.: Bodl. Jun. 23 (W. 39), and Cott. Jul. E. 7 (W. 188).

The Job is found in Bodl. NE. F. 4. 12 (W. 16); in two MSS. of the University Library, Cambridge, Gg. 3. 28, and li. 1. 64 (W. 159, 164); and in Cott. Vespasian D. 14 (W. 205). Thwaites' edition, however, is based upon none of these, but upon a copy made by William L'Isle, Bodl. Laud. E. 381, formerly E. 33 (W. 100). That in Thorpe's edition of the *Homilies* is from MS. Gg. 3. 28 of the Cambridge University Library (W. 159), the first of the two mentioned above.

The Esther is edited by Assmann from L'Isle's copy, no original MS. being known to exist. This copy is Bodl. Laud. E. 381 (see under Job).

The Judith is edited by Assmann from CCCC. Jul. 303, formerly

S. 17 (W. 137), and Cott. Otho B. 10 (W. 192). In the former the end of the Judith is lost ; of the latter, which suffered in the fire of 1731, only two leaves are preserved, containing lines 62-123 and 384-445 of Assmann's edition.

The homily on the Maccabees is extant in five MSS. : CCCC. 198, formerly S. 8 (W. 127) ; CCCC. 302, formerly S. 17 (W. 137) ; Cott. Julius E. 7, which also contains the Kings (W. 189) ; Cott. Vitellius D. 17 (W. 208) ; MS. li. i. 33 of the University Library, Cambridge (W. 164). Of these the Vitellius D. 17 ends at l. 29. Skeat prints the Julius E. 7, with various readings from the others.

To exhibit the discrepancy between Ælfric's renderings in different places, I subjoin the version of Gen. 22. 4-13, as given in this volume, p. 83, and that from his independent translation (Thwaites, pp. 29-30 ; Grein, pp. 61-62) :

Homilies.

Efne, ða-ða hē ðære dūne
 genealæhte, þa cwæð hē tō his
 cnihtum : Andbīdiað hēr ; ic
 and þis cild willað us gebiddan
 æt þære stōwe þe us God ge-
 swutelode. Isaac þa bær wudu
 tō forbærnenne ða offrunge, and
 Abraham hæfde him on handa
 fȳr and swurd. Isaac ða befrān
 ðone fæder, and cwæð : Efne,
 hēr is fȳr and wudu, mīn fæ-
 der ; hwær is sēo offrung ? Abra-
 ham andwyrde : Mīn bearn,
 God forescēawað him sylfum
 þære onsægednysse offrunge.
 Hwæt, ða Abraham, ða-ða hī tō
 ðære stōwe cōmon, geband his
 lēofan sunu, and his swurd
 ateah, þæt hē hine Gode geof-
 frode. Efne, ða Godes engel
 clypode of heofonum, and mid
 hluddre stēmne cwæð : Abra-
 ham, ne astreçe ðu ðīne hand

Genesis.

þa hig þa dūne gesāwon, þær-
 þær hig tō sceoldon tō ofsleanne
 Isaac, þa cwæð Abraham tō þam
 twām enapum þus : Andbīdiað
 eow hēr mid þam assum sume
 hwile ; ic and þæt cild gæð unc
 tō gebiddenne, and wē syððan
 cumað sōna eft tō eow. Abra-
 ham þa hēt Isaac beran þone
 wudu tō þære stōwe, and hē
 sylf bær his swurd and fȳr.
 Isaac þa axode Abraham his
 fæder : Fæder mīn, ic axige
 hwær sēo offrung sig ; hēr is
 wudu and fȳr. Him andwyrde
 se fæder : God forescēawað, mīn
 sunu, him sylf þa offrunge. Hig
 cōmon þa tō þære stōwe þe him
 geswutelode God, and hē þær
 weofod ārærde on þa ealdan
 wisan, and þone wudu gelögode,
 swā-swā hē hyt wolde habban
 tō his suna bærnȳtte, syððan hē

bufon ðam cilde, nē him nāne dare ne gedō; nū ic oncnēow þæt ðu God ondrædst, and þu ne ārodest þīnum āncennedan suna for his hāse. Þā beseah Abraham underbæc, and ðær stōd ān ramm betwux þām brēmelum, getiged be ðām hornum. Hē ðā genam ðone ramm, and Gode geoffrode for ðam cilde.

ofslagen wurde. Hē geband þā his sunu, and his swurd āteah, þæt hē hyne geoffrode on þā ealdan wisan. Mid-þām-þe hē wolde þæt weorc begynnan, þā clipode Godes engel ārdlice of heofenum: Abraham. Hē and-wyrde sōna. Se engel him cwæð þā tō: Ne acwēll þu þæt cild, nē þīne hand ne āstrēce ofer his swūran. Nū ic oncnēow sōðlice þæt þu ondrætst swyðe God, nū þu þīnne āncennedan sunu woldest ofslēan for him. Þā beseah Abraham sōna underbæc, and geseah þær ānne ramm betwux þām brēmelum be þām hornum gehæft. And hē ahēfde þone ramm tō þære offrunge, and hyne þær ofsnāð, Gode tō lāce, for his sunu Isaac.

... Vidit locum procul, dixitque ad pueros suos: Expectate hic cum asino; ego et puer illuc usque properantes, postquam adoraverimus revertemur ad vos. Tulit quoque ligna holocausti, et imposuit super Isaac filium suum; ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, dixit Isaac patri suo: Pater mi. At ille respondit: Quid vis, fili? Ecce, inquit, ignis et ligna; ubi est victima holocausti? Dixit autem Abraham: Deus providebit sibi victimam holocausti, fili mi. Pergebant ergo pariter, et venerunt ad locum quem ostenderat ei Deus, in quo aedificavit altare, et desuper ligna composuit; cumque alligasset Isaac filium suum, posuit eum in altare super struem lignorum. Extenditque manum et arripuit gladium, ut immolaret filium suum. Et ecce, angelus Domini de coelo clamavit, dicens: Abraham, Abraham. Qui respondit: Adsum. Dixitque ei: Non extendas manum tuam super puerum, neque facias illi quidquam; nunc cognovi quod times Deum, et non pepercisti unigenito filio tuo propter me. Levavit Abraham oculos suos, viditque post tergum arietem inter vepres haerentem cornibus, quem assumens obtulit holocaustum pro filio.

My friend and former pupil, Dr. Frank H. Chase, has recently found in MS. li. 1. 33 of the Cambridge University Library a literal translation from the Vulgate of Genesis 4, 5, 10, 11, 23, 24. 1-22, which is to be printed without delay in Herrig's *Archiv*.

POETICAL TRANSLATIONS.

For the poetical part of the Paris Psalter, which apparently belongs here, see pp. xli ff.

Sweet thinks that the Kentish Psalm is of the tenth century. See p. xx.

JUDITH.—This poem consists of 350 lines, and immediately follows the *Beowulf* in MS. Cotton Vitellius A. 15 of the British Museum. The portion of the Apocryphal book paraphrased is mostly included between 8. 33 and 16. 1 inclusive, the chief portions being indicated in my edition, pp. xxxiv-xxxvi. The order of events is not that of the original narrative. Many transpositions have been made in the interest of condensation, and for the purpose of enhancing the dramatic liveliness of the story. Besides, the poet has not scrupled to add embellishments of his own invention. His art, under the four heads of Selection, Arrangement, Amplification, and Invention, is discussed at length in my edition, pp. xxxvii-xlii.

'The most discrepant dates have been assigned to our poem. On the one hand, Stephens and Hammerich would attribute it to Cædmon, which would fix the inferior limit of the composition at A. D. 680. Ebert (*Aug. Gesch. der Literatur des Mittelalters im Abendlande*, iii. 24 ff.), without naming an author, refers its origin to the closing decades of the seventh century, and expressly declines to accept Kluge's view, as stated below. Ten Brink says (*Early Eng. Lit.* p. 50): "The majority of the works mentioned arose probably during the eighth, or in the beginning of the next century; including also the *Exodus*, the *Daniel*, and the *Judith*." E. Groth (*Composition und Alter des Altenglischen Exodus*, Berlin, 1883), basing his conclusion upon the comparative frequency in different poems of the definite article, and of the weak adjective when no article precedes, associates *Judith* with *Byrhtnoth*. Kluge, writing later in the same year (*Beiträge*, ix. 448-9), approves of the methods originated by Lichtenheld and adopted by Groth, and adds other tests according to which *Judith* would belong to the

tenth century. These are, passing over the verbal correspondences between *Judith* and *Byrhtnoth*, which are discussed below, the sporadic use of rime, and certain transgressions of the metrical rules observed in earlier poems. Luick, who investigates the metre of *Judith* in Paul and Braune's *Beiträge*, vol. xi, is of the same opinion. The treatment of middle vowels, together with the frequency of expanded lines, leads him to the conclusion (pp. 490-1) that *Judith* is a comparatively late poem. Vigfusson and Powell, *Corpus Poeticum Boreale*, I. lv-lvi, seem also to regard it as late, and would apparently assign it to the tenth century. Their words are: "The *Brunanburh Lay* is book poetry of the same type as the later bits in the *English Chronicle*. It has several lines almost identical with lines in *Judith*. . . . *Judith* is a Christian epic, also of the long modified style, composed by a bookman, who, however, knew and used snatches of good old verse." Thus far I had written in 1887, and then proceeded to discuss the arguments for the various dates (pp. xv-xxxiv of my edition). My conclusion was reached in these words: 'Not earlier than Cynewulf, and not later than the year 937—to this point our reasonings have conducted us. What follows is more conjectural, but perhaps not wholly extravagant or fantastic.' I then proceeded to outline a hypothesis, according to which the poem *might* have been composed on the occasion of the return to England of Æthelwulf, Alfred's father, with his second wife, Judith, the daughter of Charles the Bold. Ælfric, speaking of his own prose translation of *Judith*, said that it had been done 'as an example to you men, that you should defend your country with weapons against an invading army' (*On the Old Testament*). Thwaites, in the first edition of the poem (1698), described our *Judith* as 'scriptum quo tempore Dani apud nos grassarentur.' Accordingly, since in 856 the Danes, after repeated invasions and alternate successes and defeats, appear to have ceased, for eight years, to harry England, I suggested the provisional theory: 'The poem of *Judith* was composed, in or about the year 856, in gratitude for the deliverance of Wessex from the fury of the heathen Northmen, and dedicated, at once as *epinikion* and *epithalamion*, to the adopted daughter of England.' I ended my discussion with these words: 'This theory appears, better than any hitherto propounded, to harmonize with all the relevant facts; and may perhaps be allowed to stand until superseded by a better.'

In 1892 T. Gregory Foster published his *Judith: Studies in Metre, Language, and Style, with a view to determining the date of the Old English Fragment and the Home of its Author* (Strassburg). This consists, for the most part, of an amplified restatement of the matter contained in my edition, but presents at least one novelty in the form of a new hypothesis regarding the occasion upon which the poem was composed, and the royal name with which it should be associated. As to the limits of the period within which the poem was written, 800-937, Foster entirely agrees with me. He dissents, however, from my conjectures respecting Queen Judith, and frames a theory of his own, which, after a few preliminary observations, he thus states: 'History, then, indicates Mercia as the possible home for our poet at this time, and still more so when we take the following into account. After 895 Mercia had time and opportunity to husband her resources and strength. The death of Æthelred in 910 left Æthelflæd queen of Mercia, or as the *Chronicle* calls her "Myrcena hlæfdige." She was in the truest sense "Lady of the Mercians," for through her extraordinary energy the "Five Boroughs," formerly part of the Mercian kingdom, were recovered. Æthelflæd then is Mercia's Judith, for she by no ordinary strategy, we are told, raised her kingdom and people to their old position. She, like the Hebrew Judith, abandoned the older strategy of raid and battle, not indeed to murder the Danish chief, but to build fortresses and beleaguer her enemies. Æthelflæd is then a suitable and worthy heroine to have stirred a contemporary poet to his theme. In this estimation of her we are confirmed by William of Malmesbury in his *Gesta Regum Anglorum*. The passage quoted below presents us with a picture readily suggesting a Judith: "pavor hostium," "immodici cordis foemina," "virago potentissima," "non mediocre momentum partium," all these are united with that eminently characteristic "favor civium." This suggestion would place our poem between the years 915 and 918 or soon after, during which period she obtained her greatest victories, dying in the last-named year. Our other results agree admirably with this date.'

Up to the present, then, it may be regarded as settled that the *Judith* was composed between 800 and 937: but whether in Wessex or Mercia, whether in 856 or 918, whether to celebrate the stepmother of King Alfred or his daughter, Queen Judith or Queen Æthelflæd, must be left to the decision of the individual

scholar, at least until it has been decided beyond all question by future investigation. As bearing on this, however, it may be well to remember that Æthelflæd must have been nearly fifty years of age when she died in 918, and that it must then have been at least thirty-eight years since her marriage; so that 'elf-bright damsel' (*ides ælfscinu*), 'maid of the Creator' (*Scyppendes mægð*), 'the bright maiden' (*seo beorhte mægð*), &c., if interpreted as complimentary references to her, can scarcely be considered so appropriate as if they were referred to a bride of twelve summers or thereabouts. Perhaps, though, it would be going too far to insist upon the personal application to either queen of such expressions. In any case, considering the uncertainty which exists regarding the date of much of the Old English poetry, the interval which separates the years 856 and 918 is gratifyingly small, especially when one bears in mind the comparatively recent attribution of the *Judith* to the seventh century.

With reference to the dialect, I said in my edition (p. xv): 'The mixture of dialectic forms seems to indicate that a Northern original passed through one or more hands, and that the last scribe, at all events, belonged to the Late West Saxon period.' Similarly Foster (p. 49): 'Our MS. is therefore a copy from a West Saxon original. This however does not lead us far; we have yet to see whether there are forms in the MS. indicating that our poem was at some time transcribed into West Saxon, from an original in another dialect. Such forms there are; they are few in number, but all point to an Anglian original.' Again he says (p. 89): 'We must remember that although our poem is for the most part preserved in West Saxon dialect, there are in it distinct traces of Anglian forms which the transcriber probably overlooked. There is nothing characteristically Northumbrian in these, that is not also Mercian.' It will be observed that these indications to the effect that the poem was originally composed in Anglian dialect appear to favour Foster's theory of the circumstances under which the poem was written. On the other hand, it might be urged that the Anglian dialect being the one in which English poetry had first flourished, it would be natural that it should become, in some sense, the hieratic language of verse, and that even West Saxon poets should, for that reason, occasionally employ forms of which their memories were full. As bearing on this point, it must be remembered that the undoubtedly

Anglian forms in the poem are comparatively few. As an experiment, I turned the poem into the dialect of the late Northumbrian Gospels (cf. p. xliii), and in this form it will be found in my edition (pp. 75-85). Metrical observations on this Northumbrianized version were published in the *Transactions of the American Philological Association*, xx. (1889), 175-176.

The poem was first published at Oxford in 1698: Edward Thwaites, *Heptateuchus, Liber Job, and Evangelium Nicodemi; Anglo-Saxonice. Historiae Judith Fragmentum; Dano-Saxonice*. Since then it has been ten times included in anthologies and collections, and twice published separately, besides the reproduction of extracts. The two separate editions are by L. G. Nilsson, Copenhagen, 1858, and by myself, Boston (U. S. A.), 1888; second edition, 1889; student's edition, abridged, 1894. The full title of my edition is: *Judith, an Old English Epic Fragment, edited with Introduction, Facsimile, Translation, Complete Glossary, and various Indexes*.

The *Judith* has been three times translated into English, twice into German, and once into Swedish; besides, there have been partial translations: into English, twice; into German, twice; into Danish, once; and into Swedish, once. A bibliography will be found in my edition, pp. 71-73.

As a specimen of the poem, we may take the paraphrase of chap. 13, v. 12, the relevant portion of which in the Vulgate is:

Et exierunt duae, . . . et transierunt castra, . . . venerunt ad portam civitatis.

Here the poem has (vv. 132-141):

Ēodon ðā gegnum þanonne
 þā idesa bā ellenþriste,
 oð-þæt hīe becōmon collenferhðe,
 eadhreðige mægð ut of ðām herige,
 þæt hīe sweotollīce gesēon mihten
 þære wlitegan byrig weallas blīcan,
 Bethuliam. Hīe ðā beahhrodene
 feðelaste forð onettan,
 oð hīe glædmōde gegān hæfdon
 tō ðām wealgate.



SOME BIBLICAL QUOTATIONS
IN
OLD ENGLISH PROSE WRITERS

KING ALFRED'S VERSION

OF

GREGORY'S PASTORAL CARE

GENESIS.

3. 14. On ðinre wambe qnd on ðinum bræostum ðu scealt snican. C. P. 311¹.
4. 4, 5. . . . ðæt Dryhten besāwe tō Abele qnd tō his lācum, qnd nolde tō Caine nē tō his lācum. Ðā wearð Cain swiðe [swið(e) hrædlice] ierre, qnd hnipode ofdtine. C. P. 234.
9. 1, 2. Qnd ðac Dryhten cwæð tō Noe qnd tō his bearnum : Weahsað ge qnd monigfaldiað, qnd gefyllað eorðan ; qnd sower ege qnd brōga ste ofer all [ealle] eorðan ni tenu. C. P. 108.
18. 20. . . . ðætte swiðe wære gemanigfaldod² Sodomwara hræam qnd Gomorwara. C. P. 427.

GENESIS.

3. 14. Super pectus tuum gradieris (*Greg. sec. Ital.* Pectore et ventre repes).
4. 4, 5. Respexit Dominus ad Abel, et ad munera eius; ad Cain vero, et ad munera illius (*Greg. eius*), non respexit. Iratusque est Cain vehementer, et concidit vultus eius.

9. 1, 2. Benedixitque Deus Noe et filiis eius, et dixit ad eos (*Greg.* Et cum Noe Dominus filiisque eius diceret): Crescite et multiplicamini, et replete terram; et terror vester ac tremor sit super cuncta animalia terrae.
18. 20. Clamor Sodomorum et Gomorrhæ multiplicatus est.

¹ Odd numbers after C. P., and pp. 302-308, refer to the Hatton MS., as printed in Sweet's edition; this is cited only where there is a gap in the Cotton MS.

² Read 'gemanigfaldod.'

19. 20. Hēr is ān lȳtele burg swiðe nēah, ðær ic mæg mīn feorh on genērian. Hīo is ān lȳtel, qnd ðeah ic mæg ðæron libban. C. P. 399.

19. 21. Ðīnre hēne ic wille nū onfōn, qnd for ðīnre bede ic ne tō-weorpe ðā burg ðe ðū forespr[i]csð. C. P. 399.

28. 12, 13. . . . for ðære gesihðe þe hē on ðām swefne geseah, þā hē æt ðām stāne slāpte. Hē geseah āne hlādre stōndan æt him on eorðan. Ōðer ende wæs uppe on hefonum, qnd æt ðām uferran ende Dryhten hlinode, qnd englas stigon up qnd of-dūne on ðā hlādre. C. P. 100.

28. 18. Be ðām eac Iacobus se hēahfæder, þā hē smirede ðone stān þe æt his hēafdum læg . . . C. P. 100.

34. 1-3. . . . ðæt Dina wære ut gangende scēawian ðæs lōndes wif. Ðā hī ðā geseah Sihhem, Emmores sunu ðæs Ebreiscan, se wæs aldormōn ðæs [lōndes]; qnd ðā gelcōde hīo him, qnd hē hī genam nīedenga, qnd hire mid gehāmde. Qnd ðā wæs his mōd gehæft mid ðām mædene, qnd hē ðā hī swā unrōte olec-cende tō him geloccode. C. P. 415.

|| Sihhem, ðæs landes ealdorman, genīedde ðæt mæden Dinan. C. P. 415.

|| Sihhemes mōd wæs ðā gehæft tō Dinan. C. P. 415.

|| . . . ðætt[e] Sihhem Dinan līðelice olehte, ðā-ðā hē hī geunrōtsod hæfde. C. P. 415.

19. 20. Est civitas haec (*Greg. hic*) iuxta, ad quam possum fugere, parva, et salvabor in ea; numquid non modica est, et vivet anima mea (*Greg. ins. in ea*)?

19. 21. Ecce, etiam in hoc suscepi preces tuas, ut non subvertam urbem pro qua locutus es.

28. 12, 13. Viditque in somnis scalam stantem super terram, et cacumen illius tangens coelum, angelos quoque Dei ascendentes et descendentes per eam, et Dominum innixum scalae (*Greg. sum. Hinc Iacob Domino desuper innitente, et uncto deorsum lapide, ascendentes ac descendentes angelos vidit*).

28. 18. Surgens ergo Iacob mane, tulit lapidem, quem supposuerat capiti suo, et erexit in titulum, fundens oleum desuper (*Greg., cf. supra*).

34. 1-3. Egressa est autem (*Greg. om. autem*) Dina, filia Liae (*Greg. om. filia Liae*), ut videret mulieres regionis illius. Quam cum vidisset Sichem filius Hemor Hevaei, princeps terrae illius, adamavit eam; et rapuit, et dormivit cum illa, vi opprimens virginem. Et conglutinata est anima eius cum ea, tristemque delinivit blanditiis (*Greg. blanditiis delinivit*).

EXODUS.

13. 21. . . . hine lædde ðurh ðæt wæsten mid ðy fýrenan swēore on nieht, qnd on dæg mid ðy swēore wolcnes. C. P. 304.
15. 6. Ðin swiðre hand, Dryhten, gebræc ðine fēond. C. P. 389.
16. 8. Hwæt is eower murcung wið unc? Hwæt sint wit? Wið God gē dōð ðæt gē dōð. C. P. 300.
18. 14, 17–22. Be ðæm eac Moyses, . . . æt sume cirre Giethro his swēor . . . hiene tælde, qnd sæde ðæt hē on ðyslicum [dyslicum] geswincum wære mid ðæs folces eorðlican ðeowote, ac lærde hiene ðæt hē gesette oðre for hiene tō dēmenne betweox ðæm folce ymb hiera geflito, ðæt he wære ðæs þe frēora tō ongitonne ða diglan qnd ða gāstlican ðing, ðæt hē meahte ðæt folc ðy wislecior qnd ðy rædlicior lēran. C. P. 130.
21. 33, 34. . . . gif hwā adulfe pytt, qnd ðonne forgiemeleasode ðæt hē hine betýnde, qnd ðær ðonne befeolle on oððe oxa oððe esol, ðæt hē hine scolde forgielðan. C. P. 459.

EXODUS.

13. 21. Dominus autem praecedebat eos . . . per diem in columna nubis, et per noctem in columna ignis, ut dux esset itineris utroque tempore (*Greg. sum.* Unde Moyses, qui regente se Deo, deserti iter aerea columna duce pergebat . . .).
15. 6. Dextera tua, Domine, percussit inimicum (*Greg. sec. Ital.* Dextera manus tua, Domine, confregit inimicos).
16. 8. . . . Nos enim quid sumus? nec contra nos est murmur vestrum, sed contra Dominum.
18. 14, 17–22. Quod cum vidisset cognatus eius, omnia scilicet quae agebat in populo, ait: Quid est hoc quod facis in plebe? cursus solus sedes, et omnis populus praestolatur de mane usque ad vesperam? At ille: Non bonam, inquit, rem facis; stulto labore consumeris et tu et populus iste qui tecum est; ultra vires tuas est negotium, solus
- illud non poteris sustinere. Sed audi verba mea atque consilia, et erit Deus tecum: Esto tu populo in his quae ad Deum pertinent, ut referas quae dicuntur ad eum, ostendasque populo ceremonias et ritum colendi, viamque per quam ingredi debeant, et opus quod facere debeant; provide autem de omni plebe viros potentes, . . . qui iudicent populum omni tempore; quidquid autem maius fuerit, referant ad te, et ipsi minora tantummodo iudicent, leviusque sit tibi, partito in alios onere (*Greg. sum.* Hinc Moses . . . Ietro alienigenae reprehensione iudicatur quod terrenis populorum negotiis stulto labore deserviat; cui et consilium mox praebetur ut pro se alios ad iurgia dirimenda constituat, et ipse liberius ad erudiendos populos spiritualium arcana cognoscat).
21. 33, 34. Si quis aperuerit cisternam et foderit, et non operuerit eam, cecideritque bos aut asinus

25. 11-15. Wyrce feower hringas ælgyldene, ƿnd aƿoh hƿe swiðe fæste on ða feower hyrnan ðære earce; ƿnd hāt wyrcean twægen stengeas of ðæm træowe þe is hāten sethim, ðæt ne wierð næfre forrotod; ƿnd befoh utan mid golde; ƿnd sting ut ðurh ða hringas bi ðære earce sƿdan, ðæt hƿe mƿn mæge beran on ðæm, ƿnd læt hƿe stician ðæron; ne tƿo hƿe mƿn næfre of. C. P. 168, 170.

|| . . . sethim, ðæt næfre ne rotað. C. P. 170.

|| Ða sählas is beboden ðæt sceoldon bƿon mid golde befangne. C. P. 170.

|| . . . ðæt hƿe sculon simle stician on ðæm hringum, ƿnd næfre ne mōton him beon ofatogene. C. P. 170.

|| . . . ðætte simle ða ofergyldan sählas sceoldon stician on ðæm gylldnum hringum. C. P. 170.

28. 8. Ðæt hrægl wæs beboden ðæt sceolde bƿon geworht of purpuran, ƿnd of twiblum derodine, ƿnd of twispunnenum twīne līnenum, ƿnd gerēnod mid golde, ƿnd mid ðæm stāne iecinta (iacincta H.). C. P. 82.

|| On ðæs sācerdes hrægle wæs tōsacan golde ƿnd iacincte (iacincte H.) ƿnd purpuran, dyrodine twēgra blēo. C. P. 86.

|| Forðon is beboden, tōsacan ðæm twibleon gōdwebbe, ðæt scile beon twiðrāwen twīn on ðæm māssegierelan. C. P. 86.

28. 21. On ðæm selfan hrægle, þe hē on his brēostum wæg, wæs eac āwriten ða naman ðara twelf hēahfædra. C. P. 76.

28. 28, 29. On Arones brēostum sceolde beon āwriten sƿo racu

in eam, reddet dominus cisternae pretium iumentorum (*Greg. sum.* . . . ut is qui cisternam foderit, si operire neglexerit, corridente in ea bove vel asino, pretium reddat).

25. 11-15. Faciesque (*Greg. Facies*) . . . quattuor circulos aureos, quos pones per quattuor arcae angulos. . . . Facies quoque (*Greg. faciesque*) vectes de lignis setim (*Greg. sethim*), et operies eos (*Greg. om. eos*) auro, inducesque per circulos qui sunt in arcae lateribus, ut portetur in eis; qui semper erunt in circulis, nec unquam extrahentur ab eis.

28. 8. Ipsa quoque textura et cuncta operis varietas erit ex auro, et hyacintho, et purpura, coccoque bis tincto, et bysso retorta (*Greg.* Recte etiam superhumerali ex auro, hyacintho, purpura, bis tincto cocco, et torta fieri bysso praecipitur).

28. 21. Habebuntque nomina filiorum Israel; duodecim nominibus caelabuntur. . . . (*Greg.* In quo etiam rationali . . . ut duodecim patriarcharum nomina describuntur).

28. 28, 29. Et stringatur rationale . . . vitta. . . . Portabitque Aaron nomina filiorum Israel in ratio-

- ðæs dōmes on ðæm hrægle þe mōn hæst 'rationale,' and mid
nostlum gebunden. C. P. 76.
28. 30. Mōn sceolde writan on ðæm hrægle ðe Aron bær on his
brēostum, ðonne hē innēode beforan Gode, ða lare and ða
dōmas, and ða sōðfæstnesse. C. P. 78.
28. 33. Forðæm wæs beboden Moyse ðæt se sacerd sceolde bron
mid bellum behangen. C. P. 92.
- || Hit wæs awriten ðæt ðæs sacerdes hrægl wære behongen
mid bellum. C. P. 92.
- || On ðæs sacerdes hrægle wæron bellan hangende. C. P. 92.
- || On ðæs sacerdes hrægle sceoldon hangian bellan, and onge-
mōng ðæm bellum reade apla. C. P. 94.
- || . . . ðæt sceolde beon on ðæs sacerdes hrægle ða readan
apla ongemang ðæm bellum. C. P. 94.
28. 35. . . . ðæt hē sceolde, ingongende and utgongende beforan
Gode to ðæm hālignessum, beon gehiered his swæg, þylæs hē
swulte. C. P. 92.
- || . . . ðæt se sacerd sceolde sweltan, gif se swæg nāre of him
gehiered ægðer ge ingongendum ge utgongendum. C. P. 92.
29. 5. . . . ðæt se sacerd sceolde beon fæste bewæfed on bām
sculdrum mid ðæm mæssehrægle. C. P. 82.
29. 22, 27. See Lev. 7. 31, 32.
32. 6. Ðæt folc sæt, æt, and dranc, and siððan alyson, and eodon
him plegean. C. P. 309.
32. 26, 27. Sē ðe Godes ðegn sē, gā hider and dō his sweord to
his hype; and gāð from geate to geate ðurh midde ða ceastre;
nali iudicii super pectus suum. . . . (Greg. sum. . . . ut in Aaron
pectore rationale iudicii vittis li-
gantibus imprimatur).
28. 30. Pones autem in rationali
iudicii doctrinam et veritatem,
quae erunt in pectore Aaron,
quando ingreditur coram Do-
mino, et gestabit iudicium filio-
rum Israel in pectore suo, in con-
spectu Domini semper.
28. 33. Deorsum vero, ad pedes
eiusdem tunicae, per circuitum,
quasi mala punica facies, . . .
mixtis in medio tintinnabulis
(Greg. sum. Hinc in sacerdotis
veste iuxta divinam vocem tintin-
nabulis mala punica coniungun-
tur; for briefer phrases see Greg.
ch. 15).
28. 35. . . . ut audiat sonitus
quando ingreditur et egreditur
sanctuarium in conspectu Do-
mini, et non moriatur.
29. 5. Indues Aaron . . . superhu-
merali et rationali quod con-
stringes balteo.
32. 6. . . . Sedit populus manducare
et bibere, et surrexerunt ludere.
32. 26, 27. . . . Si quis est Domini
(Greg. Domini est), iungatur mihi.
. . . Ponat vir gladium super fe-

ƿnd ofslea ælc mƿn his brōður, ƿnd his frēond, ƿnd his nihtan.

C. P. 383.

32. 29. . . . ðæt hiora hƿnda wæron gehalgode Gode. C. P. 352.

34. 30 ff. See C. P. 458.

39. See Ex. 28.

LEVITICUS.

7. 31, 32. . . . ðæt se sacerd scyle onfōn ðone swiðran bōgh æt ðære offrunge, ƿnd se sceolde beon asyndred frōm ðæm oðrum flæsce. . . . Eac him mƿn sceolde sellan ða brēost ðæs nēates, tōsacan ðæm bōge. C. P. 80.

15. 2. . . . ðætte se wer, se ðrōwude oferflōwnesse his sædes, ƿnd ðæt unnytlice agute, ðæt hē ðonne wære unclæne. C. P. 94.

19. 14. Ne cweðe gē nān lād ðæm deafan. Ne scrēnc ðu ðone blindan. C. P. 453.

21. 17-20. . . . ðæt hē sceolde þeodan Arone þæt nān mƿn hiera cynnes nē hiera hīoredes ne offrode his Gode nāne hlāf, nē tō his ðenunga ne cōme, gif hē ænig wam hæfde : gif hē blind wære, oððe healt, oððe tō micle nosu hæfde oððe tō lýtle, oððe eft [tō] wō nosu, oððe tōbrocne hƿnda oððe fētt, oððe hoferede wære, oððe torenigge, oððe flēah hæfde on ēagan, oððe singale sceabbas, oððe teter, oððe hēalan. C. P. 62, 64.

mur suum ; ite et redite de porta usque ad portam per medium castrorum ; et occidat unusquisque fratrem, et amicum, et proximum suum.

32. 29. . . . Consecrastis manus vestras hodie Domino (*Greg.* . . . Deo manus dicta est consecrasse).

LEVITICUS.

7. 31, 32. . . . Pectusculum autem erit Aaron, et filiorum eius. Armus quoque dexter de pacificorum hostiis cedit in primitias sacerdotis (*Greg. sum.* Hinc divina lege armus sacerdos in sacrificium et dextrum accipit et separatum. . . . Cui in esu quoque pectusculum cum armo tribuitur).

15. 2. Vir qui patitur fluxum seminis (*Greg.* qui fluxum seminis patitur), immundus erit.

19. 14. Non maledices surdo, nec coram caeco pones offendiculum. . . .

21. 17-20. Loquere ad Aaron : Homo de semine tuo per familias, qui habuerit maculam, non offeret panes (*Greg. ins.* Domino) Deo suo, nec accedet ad ministerium eius : si caecus fuerit, si claudus, si (*Greg. ins.* vel) parvo vel grandi vel (*Greg. et*) torto naso, si fracto pede, si manu, si gibbus, si lippus, si albuginem habens in oculo, si iugem scabiem, si impetiginem in corpore, vel herniosus (*Greg.* ponderosus).

NUMBERS.

10. 29-31. We willað nū faran tō ðære stōwe ðe God us gehāten hæfð; ac far mid us, ðæt wē mægen wel dōn, forðæmðe God hæfð surðe wel gehāten Israhela folce. Ða andsuarode hē him, and cusð: Ic nelle mid ðe faran, ac ic wille faran tō minre cýððe, and tō ðæm londe ðe ic on geboren wæs. Ða andswarade him Moyses: Lā, ne forlæt us, ac bæo ure lāðeow; ðu cans eal ðis wēsten, and wæsð hwær wē wician magon. C. P. 304.
22. 20 ff. See C. P. 254.
23. 10. Geweorðe mīn lif swelce ðissa ryhtwisenā, and geweorðe mīn ande swelce hira. C. P. 423.
25. 6 ff. See C. P. 352.

DEUTERONOMY.

19. 5, 6. Gif hwā gonge bilwitlice mid his frīend tō wuda, treow tō ceorfanne, and sīo æcs ðonne awint of ðæm hielfe, and swæ ungewealdes ofslīhð his gefēran, hē ðonne sceal flean tō anra ðara ðreora burga þe tō frīðstowe gesette sint, and libbe, ðylæs hwelc ðara nīhstena ðæs ofslægenan for ðæm sære his ehte, and hiene ðonne gefō and ofslēa. C. P. 164, 166.
25. 4. Ne forbinde gē nō ðæm ðerscendum (ðyrstendum H.) oxum ðone mūð. C. P. 104.

NUMBERS.

DEUTERONOMY.

10. 29-31. . . . Proficiascimur ad locum quem Dominus daturus est nobis; veni nobiscum, ut beneficiamus tibi, quia Dominus bona promisit Israeli. Cui ille respondit (*Greg.* Cui cum respondisset ille): Non vadam tecum, sed revertar in terram meam, in qua natus sum. Et ille: Noli, inquit (*Greg.* illico adiunxit: Noli), nos relinquere; tu enim nosti in quibus locis per desertum castra ponere debeamus, et eris ductor noster.
23. 10. . . . Moriatur anima mea morte iustorum, et fiant novissima mea horum similia.
19. 5, 6. . . . Abiisse cum eo (*Greg.* Si quis abierit cum amico suo) simpliciter in silvam ad ligna caedenda, et in succisione lignorum (*Greg.* et lignum) securis fugerit manu, ferrumque lapsum de manubrio amicum eius percussit, et occiderit, hic ad unam supradictarum urbium confugiet, et vivet, ne forsitan (*Greg.* forte) proximus eius, cuius effusus est sanguis, dolore stimulatus (*Greg.* doloris stimulo) persequatur et apprehendat eum, si longior via fuerit (*Greg.* om. si . . . fuerit), et percutiat animam eius. . . .
25. 4. Non ligabis os bovis terentis in area fruges tuas.

25. 5-7, 9, 10. Gif hwā gefare ƿnd nān bearn ne gestrīne, gif hē brōður lāfe, fō sē tō his wīfe. Gif hē ðonne bearn ðārbīe gestrīene, ðonne cenne hē þæt ðām gefarenan brōðer þe hīe ār ahte. Gif hē ðonne ðæt wīf wille forsacan, ðonne hrāce hīo him on ðæt neþ foran, ƿnd his mægās hiene anscōgen oðre fet, þæt mōn mæge siððan hātan his tūn ðæs anscōdan tūn. C. P. 42.
32. 42. Mīn sweord itt flāsc. C. P. 378.

1 SAMUEL.

2. 9. Dryhten gehilt his haligra fet, ƿnd þā unrihtwīsan siccettað on ðām ðīstrum. C. P. 64.
2. 29. Ðū weorðast ðīne suna mā ðonne mīe. C. P. 122.
4. 17, 18. See C. P. 122.
9. 21. See C. P. 34.
10. 22. See C. P. 34.
15. 17. Ðā ðū ðe selfum ðuhtest unwēnlic, ða ic ðe gesette eallum Israhelum tō hēafde. C. P. 112; cf. C. P. 34.
16. 23. Ðonne him se wieðerwearda gāst on becōm, ðonne gefeng Daid his hearpan, ƿnd gestilde his wōðōrāga mid ðām gligge. C. P. 182.
- || Forðām ðonne se unclāna gāst becōm on Saul, Daid ðonne mid his sange gemetgode ða wōðōrāge Saules. C. P. 184.

25. 5-7, 9, 10. Quando habitaverint fratres simul, et unus ex eis ab- habitaculum domum discalceati que liberis mortuus fuerit, . . . vocet). 32. 42. Gladius meus devorabit accipiet eam frater eius, . . . et (Greg. manducabit) carnes.
15. 17. . . . Sin autem noluerit accipere uxorem 2. 9. Pedes sanctorum suorum ser- vabit, et impii in tenebris conti- cescent. . . .
2. 29. . . . Magis honorasti filios tuos 2. 29. . . . Magis honorasti filios tuos (Greg. Honorasti filios tuos magis) quam me. . . .
15. 17. . . . Nonne cum parvulus esses (Greg. esses parvulus) in oculis tuis, caput in tribubus Israel factus es (Greg. caput te constitui in tribubus Israel)?
16. 23. Igitur quandocumque spiri- tus Domini malus arripiebat Saul,

24. 4-8. Hit gelōmp æt sumum cirre ðæt hē wæs gehȳd on anum eorðscræfe mid his mōnnum. Þā Saul hiene wolde sēcean uppe on ðām munte, ðā fōr hē forð hīe ðām scræfe ðe hē oninnan wæs, and hē his ðær nō ne wende. Ðā gewearð hiene ðæt hē gecierde inn tō ðām scræfe, and wolde him ðær gān tō feltne. Ðā wæs ðærinne se ilca Daid mid his mōnnum, þe lange ær his ehtnesse earfoðlice ðolode. Ðā clipodon his ðegnas him tō, and hiene bædon, and geornlice lærdon ðæt hē hiene ofslōge. Ac hē him sōna andwyrde, and him swiðe stiernlice stierde, and cwæð ðæt hit nō gedafenlic nære ðæt hīe slōgen Gode gehālgodne kyning; and arās ðeah up, and bestæl hiene tō him, and forcearf his mēntles ænne læppan tō tæcne ðæt hē his geweald ahte. C. P. 196.

¶ Daid cearf swiðe dægellīce swiðe lȳtelne læppan of Saules mēntelle. C. P. 198.

¶ Forðon hit is awriten ðætte Daid, ðā hē ðone læppan forcorfedne hæfde, ðæt hē slōge on his heortan, and swiðe swiðlice hrēowsode ðæt hē him æfre swā ungerisenlice geðenian sceolde, ðeah his ðegnas hiene lærdon ðæt hē hiene mid his sweorde slōge. C. P. 198.

¶ Se ilca Daid þe forbær þæt hē ðone kyning ne yflode þe hine on swā heardum wræce gebrōhte, and of his earda adræfde, þā hē his wel geweald ahte on ðām scræfe, hē genam his ločan ænne læppan tō tæcne þæt hē his gewald ahte. C. P. 36.

David tollebat citharam, et percutiebat manu sua, et refocillabatur Saul, et levius habebat. . . . (*Greg. sum.* . . . quod cum Saulem spiritus adversus invaderet, apprehensa David cithara, eius vesaniā sedabat; *Ib.* Cum ergo Saul ab immundo spiritu arripitur, David canente eius vesania temperatur).

24. 4-8. . . . Eratque ibi spelunca, quam ingressus est Saul ut purgaret ventrem; porro David et viri eius in interiore parte speluncae latebant. Et dixerunt servi David ad eum: Ecce dies de qua locutus est Dominus ad

te: Ego tradam tibi inimicum tuum, ut facias ei sicut placuerit in oculis tuis. Surrexit ergo David, et praecidit oram chlamydis Saul silenter. Post haec percussit cor suum David, eo quod abscidisset oram chlamydis Saul. Dixitque ad viros suos: Propitius sit mihi Dominus, ne faciam hanc rem domino meo, christo Domini, ut mittam manum meam in eum, quia christus Domini est. Et confregit David viros suos sermonibus, et non permisit eos ut consurgerent in Saul. . . . (*Greg.* Saul quippe persecutor, cum ad purgandum ventrem speluncam

24. 18. See C. P. 393.

25. 37. See C. P. 294.

2 SAMUEL.

2. 22, 23. Hit is awriten ðæt Abner cwæde to Assaale: Gecier la, and geswic, ne folga me, ðæt ic ðe ne ðyrfe (dyrre H.) ofstingan. He forhogde ðæt he hit gehierde, and nolde hiene forlætan; ða ðyde Abner hiene mid hindewealde sceafte on ðæt smælðearme, ðæt he was dead. C. P. 294.

7. 27. Ðin ðeow hæfð nu funden his wisdōm, ðæt is ðæt he hiene gebidde to ðe. C. P. 272.

11. 2 ff. See C. P. 34, 36.

11. 17. See C. P. 393.

12. 1 ff. See C. P. 144, 184.

1 KINGS.

6. 7. Hit is gecweden ðætte þa stānas on ðām mēran temple Salomones wēron ær swā wel gefegede, and swā emne gesnidene and gesmēðde, ær hie mon to ðām stēde brōhte þe hie on standan sceoldon, ðætte hie mon eft siððan on ðære hālgan stōwe swā tōsōmne gesette ðæt ðær nān mon ne gehierde ne æhxe hlēm nē bitles swēg. C. P. 252.

7. 23. See 2 Chron. 4. 2, 4, 6.

11. 4. See C. P. 393.

fuiisset ingressus, illic cum viris suis David inerat, qui iam tam longo tempore persecutionis eius mala tolerabat. Cumque eum viri sui ad feriendum Saul accenderent, fregit eos responsionibus, quia manum mittere in christum Domini non deberet. Qui tamen occulte surrexit, et oram chlamydis eius abscidit. . . . Post hæc David percussit cor suum, eo quod abscidisset oram chlamydis Saul).

2 SAMUEL.

2. 22, 23. . . . Locutus est Abner ad Assael (*Greg. Asael*, dicens): Recede, noli me sequi (*Greg. persequi*), ne compellar confodere te in terram . . . Qui audire

contempsit, et noluit declinare; percussit ergo eum Abner aversa hasta in inguine, et transfodit (*Greg. ins. eum*), et mortuus est. . . .

7. 27. . . . Invenit servus tuus cor suum ut oraret te. . . .

1 KINGS.

6. 7. Domus autem cum aedificaretur, de lapidibus dolatis atque perfectis aedificata est; et malleus, et securis, et omne ferramentum non sunt audita in domo cum aedificaretur (*Greg. sum.*). Hinc est enim quod lapides extratunsi sunt, ut in constructione templi Domini absque mallei sonitu ponerentur).

2 KINGS.

20. 13. . . . þā hē lædde þā ǣlðeodgan ærendracan on his mǣðmhus, ƿnd him gefewde his goldhord. C. P. 38.
21. See C. P. 38.
25. 10. Kōka aldormon tōwearp ðā burg æt Hierusalem. C. P. 310.
 || Ðāra kōka ealdormon tōwierpð ðā weallas Hierusalem. C. P. 310.

2 CHRONICLES.

4. 2, 4, 6. Beforan ðām temple stōd æren cēac onuppan twelf ærenum oxum, ðætte þā mēn, þe into ðām temple gān woldon, meahhton hiera hōnda ðwean on þām mēre. So cēac [sac] wæs suā micel ƿæt hē oferhelede ðā oxan ealle, butan þā heafdu totodun ut. C. P. 104.
19. 2, 3. Ðu fultumodest ðām arlēasum, ƿnd ðu gemengdest ðinne frēondscipe wið ðone ðe hatode God, ƿnd mid ðām ðu geearnode Godes irre, ðær ƿā gōdan weorc ær nāren on ðe mette; ƿæt wæs ƿæt ðu adydest ƿā bearwas of Iudea lōnde. C. P. 354.

JOB.

10. 15. Gif ic ryhtwis wæs, ne ahōf ic mē nā forðy, ƿnd ðeah ic eom gefylled mid broce ƿnd mid iermðum. C. P. 252.
38. 36. Hwā sealde kokke wīsdōm? C. P. 459.

2 KINGS.

20. 13. . . . Ostendit eis domum, . . . et omnia quae habere poterat in thesauris suis.
25. 10. Et muros Ierusalem in circuitu destruxit omnis exercitus Chaldaeorum (*Greg. sec. LXX.* Princeps cocorum destruxit muros Ierusalem; *ib.* Cocorum igitur princeps muros Ierusalem deiecit), qui erat cum principe militum.

lavabantur (*Greg. sum.* Unde et ante fores templi ad abluendas ingredientium manus mare aeneum, id est luterem, duodecim boves portant; qui quidem facie exterius eminent, sed ex posterioribus latent).

19. 2, 3. . . . Impio praebeas auxilium, et his qui oderunt Dominum amicitia iungeris, et idcirco iram quidem Domini merebaris; sed bona opera inventa sunt in te, eo quod abstuleris lucos de terra Iuda. . . .

2 CHRONICLES.

4. 2, 4, 6. Mare etiam fusile. . . . Et ipsum mare super duodecim boves impositum erat . . . ; posteriora autem boum erant intrinsecus sub mari. . . . In mari sacerdotes

JOB.

10. 15. . . . Si iustus (*Greg. ins. fuero*), non levabo caput, saturatus afflictione et miseria.
38. 36. . . . Quis dedit gallo intelligentiam?

41. 16 (Vulg. 7). *Ælces fisceas sciell bið to oðerre gefēged, ðæt ðær ne mæg nān æðm nt betweox.* C. P. 36a.
41. 23 (Vulg. 14). *His flæ[s]ces lima clifað ælc on oðrum.* C. P. 36a.
41. 34 (Vulg. 25). . . . *ðæt hē gesto ælce ofermetto, sē is kyning ofer eall ðā bearn oferhýde.* C. P. 110.
- || . . . *ðæt hē ste kyning ofer ealle ðā oferhygdan bearn.*
C. P. 30a.

PSALMS¹.

1. 1. . . . *ðæt hē nō ne sāte on ðām wōlberendan setle.* C. P. 435.
23. 4. *Ðin gierd ond ðin stæf mē āfrefredan.* C. P. 124.
30. 6. *Ic wēnde on mīnum wlencum ond on mīnum forwanan, ðā ic wæs full ægðer ge welona ge gōdra weorca, ðæt ðæs næfre ne wurde nān ende.* C. P. 465.
30. 7. *Dryhten, ðu ahwyrðes ðinne ondwlitan from mē, ðā wearð ic gedrēfed.* C. P. 465.
32. 5. *Ic wille særgan on gēan mē selfne mīn unryht, Dryhten, forðām ðu forgæfe ðā ārleasnesse mīnre heortan.* C. P. 419.
34. 19. *Swiðe manigfealde sint ryhtwīsa mōna earfeðu.* C. P. 252.
38. 6. *Ic eom gebigged, ond æghwōnon ic eom gehlened.* C. P. 66.
40. 9, 10. *Dryhten, ðu wāst ðæt ic ne wirne mīne welora, ond ðīne ryhtwīsnesse ic ne dīgle on mīnre heortan; ðīne hēlo ond ðīne ryhtwīsnesse ic sæcge.* C. P. 38a.

41. 7. *Una uni coniungitur, et ne spiraculum quidem incedit pereas.*
41. 14. *Membra carnum eius cohaerentia sibi. . . .*
41. 25. *Omne sublime videt; (Greg. ins. et) ipse est rex super universos filios superbiae.*
32. 5. . . . *Dixi: Confitebor (Greg. pronuntiabo) adversum me iniustitiam meam (Greg. iniustitias meas) Domino; et tu remisisti impietatem peccati (Greg. cordis) mei.*

34. 19. *Multae tribulationes iustorum. . . .*

38. 6. . . . *Curvatus sum usque in finem (Greg. sec. LXX. Incurvatus sum, et humiliatus sum usquequaque). . . .*

40. 9, 10. . . . *Ecce labia mea non prohibebo; Domine, tuscisti (Greg. cognovisti). Iustitiam tuam non abscondi in corde meo; veritatem tuam et salutare tuum dixi. . . .*

PSALMS.

1. 1. . . . *In cathedra pestilentiae non sedit.*
23. 4. . . . *Virga tua et baculus tuus, ipsa me consolata sunt.*
30. 6. *Ego autem dixi in abundantia mea: Non movebor in aeternum.*
30. 7. . . . *Avertisti faciem tuam a me, et factus sum conturbatus.*

¹ The Psalms are quoted according to the numbering of the English versions, which differs, as is well known, from that of the Vulgate and that employed by Gregory and Alfred.

40. 12. Min mōd ƿnd min wiſdōm mē forlēt. C. P. 272.
 49. 7, 8. Hē ne ſealde Gode nānne mēdsceat for his ſāule, nē nēnne geðingscēat wið his miltſe. C. P. 338.
 51. 3. Mine miſdæda broð ſimle beforan mē. C. P. 413.
 51. 9. Āhwyrf, Dryhten, ðin ſagan frōm minum ſynnum. C. P. 413.
 51. 17. Ða gedrefedan heortan ƿnd ða geſaðmēddan, ne forſiðð hi nēfre Dryhten. C. P. 425.
 54. 3. Flōdodige ariſon wið mē, ƿnd wunnon wið mē, (ƿnd H.) ſwiðe ſtronge wāeron ða þe min ehton. C. P. 374.
 55. 15. Hi ſculon gān libbende on helle. C. P. 429.
 60. 5. Gehæle mē ðin ſio ſwiðre. C. P. 389.
 69. 23. Sīn hira ſagan aðiſtrode þæt hi ne geſion, ƿnd hira hrycg ſimle gebigged. C. P. 28.
 73. 18. Ðu hie geniðrades, ða hi hi ſelfe upāhofon. C. P. 391.
 75. 4. Ic cwæð tō ðām u(n)ryhtwiſum: Ne dō gē unryhtwiſlice; ƿnd cwæð tō ðām ðe ðær ſyngedon: Ne hæ[b]be [gē] tō up eowre hornas. C. P. 425.
 78. 34. Ðonne God hie ſlōg, ðonne ſohton hie hiene. C. P. 250.
 78. 61. Dryhten geðafode ðæt hiora mægen ƿnd hiora cræft wāre gehæft, ƿnd hiora wlite wāre on hira fēonda hōnda. C. P. 465.
 80. 5. God ſis dremte ſwiðe gemetlice mid tēarum. C. P. 413.
 95. 2. Wuton cuman ær his dōme andettende. C. P. 415.

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| 40. 12. ... Cor meum dereliquit me. | dextera tua. ... |
| 49. 7, 8 Non dabit Deo placationem suam, et (Greg. nec) pretium redemptionis animae suae. | 69. 23. Obscurentur oculi eorum ne videant, et dorsum eorum (Greg. illorum) semper incurva. |
| 51. 3. ... Peccatum (Greg. sec. Ital. delictum) meum contra (Greg. coram) me est semper. | 73. 18. ... Deiecisti eos dum allevarentur. |
| 51. 9. Averte faciem tuam (Greg. oculos tuos) a peccatis meis. ... | 75. 4. Dixi iniquis: Nolite inique agere; et delinquentibus: Nolite exaltare cornu. |
| 51. 17. ... Cor contritum et humiliatum, Deus, non despicias (Greg. spernit). | 78. 34. Cum occideret eos, quaerebant (Greg. tunc requirebant) eum. ... |
| 54. 3. Quoniam alieni insurrexerunt adversum (Greg. in) me, et fortes quaeſierunt animam meam. ... | 78. 61. Et tradidit in captivitatem virtutem eorum, et pulchritudinem eorum in manus inimici. |
| 55. 15. ... Descendant in infernum viventes. ... | 80. 5. ... Potum dabis (Greg. dedit) nobis in lacrymis in mensura. |
| 60. 5. Salvum (Greg. ins. me) fac | 95. 2. Praeoccupemus (Greg. Praeveniamus) faciem eius (Greg. Domini) in confessione. ... |

105. 44, 45. Hē him sealde ricu oðerra kynrena, ond manigra folca gestrēones hīe wteoldon, tō ðon ðæt hē his ryhtwīsnesse gehēolden, ond his ā sōhten. C. P. 391.
108. 6. Gehæle mē ðīn sfo swiðre. C. P. 388.
112. 9. Sē todælð his gōd, ond sēlð ðearfum; his ryhtwīsnes wunað on æcnesse. C. P. 334, 336.
113. 6. . . . ðætte Dryhten lōcige tō ðām eaðmōdan. C. P. 298.
119. 97. Lōca, Dryhten, hū swiðe ic lufige ðīne ā; ealne dæg ðæt bið mīn smēaung. C. P. 168.
119. 106. Ic swōr, swā-swā ic getiohhod hæfde, ðæt ic wolde gehealdan ðīne dōmas ond ðīne ryhtwīsnesse, Dryhten. C. P. 465.
119. 107. Ic eom gehened āghwōnane ond on āghwām, Dryhten; ac gecwuca mē æfter ðīnum wordum, Dryhten. C. P. 465.
120. 6, 7 (Vulg. 7). Ic lufode ðā þe sibbe hatedon; ond ðonne ic him crdde, ðonne oncuðon hīe mē butan scylde. C. P. 354.
129. 3. Ða synnfullan bytledon uppe on mīnum hrycge. C. P. 152.
132. 9. Sīn ðīne sācerdas gegirede mid ryhtwīsnesse. C. P. 92.
138. 6. . . . ðætte Dryhten lōcige tō ðām eaðmōdan. Dryhten ongitt swiðe feorran ðā heahmōdnesse. C. P. 298, 300.
139. 17. Dryhten, swiðe swiðe sint geweorðode mid mē ðīne frīend, ond swiðe is gestrangod hīera ealdordōm. C. P. 84.
139. 21, 22. Hū ne hatige ic ðā ealle, Dryhten, ðā þe ðe hatigað? ond for ðīnum fēondum ic āswand on mīnum mōde, ond mid fulryhte hēte ic hē (hīe H.) hatode, forðām hīe wāron eac mīne frīend? C. P. 352.
105. 44, 45. . . . Dedit illis (*Greg. eis*) cundum verbum tuum.
regiones gentium, et labores popu-
lorum possederunt, ut custodiant
iustificationes eius, et legem eius
requirant.
108. 6. Salvum (*Greg. ins. me*) fac
dextera tua. . . .
112. 9. Dispersit, dedit pauperibus;
iustitia eius manet in saeculum
saeculi (*Greg. in aeternum*). . . .
113. 6. Et humilia respicit. . . .
119. 97. Quomodo dilexi legem
tuam, Domine! tota die medita-
tio mea est.
119. 106. Iuravi, et statui custodire
iudicia iustitiae tuae.
119. 107. Humiliatus sum usque-
quaque, Domine; vivifica me se-
120. 7. Cum his qui oderunt pacem
eram pacificus; cum loquebar
illis, impugnabant me gratis.
129. 3. Supra dorsum meum fabri-
caverunt peccatores. . . .
132. 9. Sacerdotes tui induantur
iustitiam. . . .
138. 6. . . . (*Greg. ins. Deus*) humilia
respicit, et alta a longe cog-
noscit.
139. 17. Mihi autem nimis honori-
ficati sunt amici tui; nimis con-
fortatus est principatus eorum.
139. 21, 22. Nonne qui oderunt te,
Domine (*Greg. te oderunt, Deus*),
oderam (*Greg. ins. illos*), et super
inimicos tuos tabescebam? Per-

140. 9. Ðæt geswinc hiera āgenra welora hīe geðryscð (geðrycð H.). C. P. 239.
 140. 11. Se ofersprāca wer, ne wierð hē nāfre geryht nē gelāred on ðisse worlde. C. P. 272.
 141. 3. Gesēte, Dryhten, hierde mīnum mūðe, ƿnd ða duru gestæð-ðignesse. C. P. 274.
 150. 4. Lofiað God mid tympanan, ƿnd on choro. C. P. 346.

PROVERBS.

1. 24-26. Ic ēow clipode ār tō mē, ac gē mē noldon æt cuman; ic ræhte mīne hƿnd tō ēow, nolde ēower nān tō lōcian; ac gē forsāwon eall mīn geðeaht, ƿnd leton ēow tō gīemelīste, ðonne ic ēow cīdde: hwæt sceal ic ðonne buton hliehhan ðæs, ðonne gē tō lore (lose H.) weorðað, ƿnd habban mē ðæt tō gamene, ðonne ēow ðæt yfel on becymð ðæt gē ēow ār ondrēdon? C. P. 246, 248.
 1. 28. ðonne hīe tō mē clipiað, ðonne nylle ic hīe gehieran; on uhton hīe ārisað, and mē sēceað, ac hīe mē ne findað. C. P. 248.
 1. 31. Hīe etað ðone wāsðm hīera āgnes weges, ðæt is ðonne, ðonne hīe beoð gefyllede mid hīera āgnum geðeahte. C. P. 306.
 1. 32. Giongra mōnna dolscipe hī ofslīhð, ƿnd dysigra mōnna orsorgness hī forðeð. C. P. 387.
 3. 16. . . . ðætte on his swīðran handa wære lang lrf, ƿnd on his winestran wære wela ƿnd wyrðmynt. C. P. 389.
 3. 28. . . . ðæt mōn ne scyle cweðan tō his frīnd: Gā, ƿnd cum tō-

fecto odio oderam illos, et (*Greg. om.* et) inimici facti sunt mihi.

140. 9. . . . Labor labiorum ipsorum operiet eos.
 140. 11. Vir linguosus non dirigitur in terra (*Greg. super terram*). . . .
 141. 3. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis.
 150. 4. Laudate eum in tympano, et choro. . . .

PROVERBS.

1. 24-26. . . . Vocavi, et renuistis; extendi manum meam, et non fuit qui aspiceret; despexistis omne consilium meum, et incre-

pationes meas neglexistis: ego quoque in interitu vestro ridebo, et subsannabo cum vobis id (*Greg. om. id*) quod timebatis advenerit.

1. 28. Tunc invocabunt me, et non exaudiam; mane consurgent, et non invenient me.
 1. 31. Comedent igitur (*Greg. om. igitur*) fructus viae suae, suisque consiliis saturabuntur.
 1. 32. Aversio parvulorum interficiet eos, et prosperitas stultorum perdet illos.

3. 16. Longitudo dierum in dextera eius, et in sinistra (*Greg. in sinistra vero*) illius divitiae et gloria.
 3. 28. Ne dicas amico tuo: Vade, et

morgen, ðonne selle ic ðe hwæthwugu, gif hē hit him ðonne sellan mæge. C. P. 322, 324.

3. 32. . . . ðæt hē hæbbe his geðeaht and his sundorspræce mid ðæm bilwitum and mid ðæm anfealdum. C. P. 242.

4. 25. Læt simle gān ðin sagan beforan ðinum fōtum. C. P. 286.

5. 1, 2. Sunu mīn, ongiæt mīnne wīsdōm and mīnne wārsceipe, and beheald ðin sagan and ðinne sagan to ðæm, ðætte ðu mæge ðin geðoht gehealdan. C. P. 272.

5. 9-11. Ne lāt ðu to elðiodegum ðinne weorðsceipe, nē on ðæs wælhreowan hand ðin gear, ðylās frēmden mēn weorðen gefylled of ðinum geswince, and ðin mægen sie on oðres mōnnes gewealdum, and ðu ðonne sargige forðæm on lāst, ðonne ðin lichōma bio to lore gedōn, and ðin flāsc gebrosmōd. C. P. 248.

|| . . . ðæt mōn ne selle his weorðsceipe frēmdum mēnn. C. P. 248.

|| . . . ðæt frēmden ne sceoldon bion gefylde ures mægenes, and ure geswinc ne sceolde bion on oðres mōnnes onwāle.

C. P. 250.

|| . . . ðæt hē sargige sēt nihtan, ðonne his lichōma and his flāsc sie gebrosmōd. C. P. 250.

5. 15-17. Drinc ðæt wæter of ðinum agnum mære, and ðætte of ðinum agnum pytte aflōwe, and lāt ðine willas irnan wīde, and tōdæl hie; lād hie giōnd ðin land, and gegierwe ðæt hie irnen bi herestrætum; and hafa hie ðeah ðe anum, ðylās elðioðige hie ne dælen wið ðe. C. P. 372.

|| Læt forð ðine wyllas, and tōdæl ðin wætru æfter herestrætum. C. P. 372.

|| ðeah ðu ðin wætru tōdæle, hafa hie ðeah ðe self, and ne sele elðiodegum hiora nōwuht. C. P. 372.

|| . . . ðæt mōn scolde his wætru tōdælan, and ðeah him self eall habban. C. P. 374.

revertere, (*Greg. ins. et*) cras dabo tibi, cum statim possis dare.

3. 32. . . . Cum simplicibus sermocinatio eius.

4. 25. . . . Palpebrae tuae praecedant gressus tuos.

5. 1, 2. Fili mi, attende ad (*Greg. om. ad*) sapientiam meam, et prudentiae meae inclina aurem tuam, ut custodias cogitationes. . . .

5. 9-11. Ne des alienis honorem

tuum, et annos tuos crudeli, ne forte impleantur extranei viribus tuis, et labores tui sint in domo aliena, et gemas in novissimis, quando consumpseris carnes tuas (*Greg. om. tuas*) et corpus tuum. . . .

5. 15-17. Bibes aquam de cisterna tua, et fluenta putei tui; deriventur fontes tui foras, et in plateis aquas tuas (*Greg. om. tuas*)

6. 1, 2. Sunu mīn, gif ðū hwæt gehætest for ðinne frēond, ðonne hafast ðū oðrum mēn (*om. oðrum mēn H.*) ðin wēd geseald, and ðū bist ðonne gebunden mid ðæm wordum ðīnes āgnes mūðes, and gehæft mid ðīnre āgenre spræce. C. P. 192.
6. 3, 4. Dō, mīn sunu, swā ic ðe lāre; ālles ðes selfne, forðon ðū eart on borg gegān (*begān H.*) ðīnum frīend. Ac iern nū and onette, āwēce hiene; ne geðafa ðū ðīnum eāgum ðæt hīe slāpige, nē ne hnappigen ðīne brāwas. C. P. 192.
- || Ne slāpige nō ðīn eāgan (*eage H.*), nē ne hnappigen ðīne brāwas. C. P. 192.
6. 6. Ðū slāwa, gā ðe tō sāmethylle, and gēm hū hīe dōð, and leorna ðær wīsdōm. C. P. 190, 192.
6. 12-14. Āworpen mōn bið ā unnyt, and gæð mid wō mūðe, and bieneð mid ðæm eāgum, and trit mid ðæm fet, and spricð mid ðæm fingre, and on wōre heortan bið yfel dōnde, and on ālce tid sāweð wrōhte. C. P. 356.
10. 9. . . . ðætte sē libbe getrēowlice se þe bilwitlice libbe. C. P. 242.
10. 19. Ne bið nāfre sio oferspræc būton synne. C. P. 278.
11. 25. Ðæs mōnnes sāl þe wel spricð, hīo bið āmæst; and swā-hwā-swā oðerne ðrencð (*drencð H.*), hē wirð self oferdruncen. C. P. 380.
11. 26. Se þe his hwæte hýt, hiene wiergð ðæt folc. C. P. 376.
14. 30. . . . ðætte ðis flæsclice lif sie æfst, and hē sie ðære flæsclican heortan hēlo, and ðeah ða bān for him forrotigen¹. C. P. 234.

divide; habeto eas solus, nec sint
alieni participes tui.

6. 1, 2. Fili mi, si sponderis pro amico tuo, defixisti apud extraneum manum tuam, (*Greg. ins. et*) illaqueatus es verbis oris tui, et captus propriis sermonibus.
6. 3, 4. Fac ergo quod dico, fili mi, et temetipsum libera; quia incidisti in manum proximi tui. Discurre, festina, suscita amicum tuum; ne dederis somnum oculis tuis, nec dormitent palpebrae tuae.
6. 6. Vade ad formicam, o piger, et considera vias eius, et disce sapientiam.

6. 12-14. Homo apostata, vir inutilis, graditur ore perverso, annuit oculis, terit pede, digito loquitur, pravo corde machinatur malum, et omni tempore iurgia seminat.

10. 9. Qui ambulat simpliciter, ambulat confidenter. . . .

10. 19. In multiloquio non deerit peccatum. . . .

11. 25. Anima quae benedicit impinguabitur; et qui inebriat, ipse quoque inebriabitur.

11. 26. Qui abscondit frumenta, maledicetur in populis. . . .

14. 30. Vita carniū, sanitas cordis; putredo ossium, invidia.

¹ A curious mistranslation.

- || . . . ðætte ðæt flæsclice lif ste ðære heortan hælo. C. P. 234.
 || Ðæt is swiðe ryhte gecweden bi ðæm bānum, ðæt hie forrot-
 igen for ðæm æfste. C. P. 234.
15. 7. Dysigra mōnna mōd bið surðe unemn ond surðe ungelic.
 C. P. 306.
15. 33. Sio eadmodnes iernð beforan ðæm gilpe, ond hio cymð ær
 ær ða weorðmyndu. C. P. 298.
16. 5. . . . ðætte God onscunige ælcne ofermōdne mōn. C. P. 370.
16. 18. Ær ðæs mōnnes hryre bið ðæt mōd upāhafen. C. P. 298.
16. 32. Bētra bið se geðyldega wer ðonne se strōnga ond se kēna ;
 ond strōngra bið sē ond ðristra þe his āgen mōd ofercymð ond
 gewilt, ðonne sē þe fæste burg ābrycð. C. P. 218.
17. 14. . . . ðætte sē, se þe ðæt wæter utforlete, wære fruma ðære
 tōwesnesse. C. P. 278.
18. 4. . . . ðætte swiðe deop pōl wære gewēred on ðæs wisan
 mōnnes mōde. C. P. 278.
18. 9. Sē ðe his willum for his slāwðe forlætt his gōdan weorc, hē
 bið gelicost ðæm mēn ðe his tōwirpð. C. P. 445.
19. 11. Æghwelces lārōwes lār wihst¹ ðurh his geðylde. C. P. 216.
19. 15. Sio slāwð grett slāp on ðone mōnnan. . . . Ðæt ungeorn-
 fulle mōd ond ðæt tōslopene hyngreð. C. P. 282.
20. 4. For cile nyle se slāwa ērgan on wintra ; ac hē wile biddan
 on sumera, ond him mōn nyle ðonne sellan. C. P. 284.
 || Se slāwa nylle ērian for ciele. C. P. 284.
 || Se slāwa for ðæm ēge ðæs ciles nylle ērian. C. P. 284.
 || Is . . . gecweden ðæt hē eft bedecige on sumera, ond him
 mōn ðonne nōht ne selle. C. P. 284.
15. 7. . . . Cor stultorum dissimile erit. 18. 4. Aqua profunda verba ex ore
 viri. . . .
15. 33. . . . Gloriam praecedit hu- 18. 9. Qui mollis et dissolutus est
 militas. in opere suo, frater est sua opera
 dissipantis.
16. 5. Abominatio Domino (Greg. 19. 11. Doctrina viri per patientiam
 Domini) est omnis arrogans. . . . noscitur. . . .
16. 18. . . . Ante ruinam exaltatur 19. 15. Pigredo immittit soporem,
 spiritus. et anima dissoluta esuriat.
16. 32. Melior est patiens viro forti ; 20. 4. Propter frigus piger arare
 et qui dominatur animo suo, ex- noluit ; mendicabit ergo aestate,
 pugnatore urbium. et non dabitur illi (Greg. ei).
17. 14. Qui dimittit aquam, caput 17. 14. Qui dimittit aquam, caput
 est iurgiorum. . . .

¹ 'Noscitur' has been misread as 'nascitur.'

20. 21. Ðæt ierfe ðæt ge ærest æfter hīgiað, æt siðestan hit bið
bedæled ælcra blædsunge. C. P. 330.
20. 27. Ðæs mōnnes līf bið Godes leōhtfæt; ðæt Godes leōht-
fæt geondsecð ond geondlīht ealle ðā dīegelnesse ðære
wambe. C. P. 258.
20. 30. . . . Ðætte sīo wund wolde hāligean, æfterðæmpe hīo
wyrsmde. C. P. 256, 258.
- || Ðonne aflewð ðæt sār of ðære wunde mid ðy wormse.
C. P. 258.
- || . . . Ðætte ðæt ilce bīo hī ðām wundum þe bīoð oninnan ðære
wōmbe. C. P. 258.
- || Ðæt worm ðonne ðara wunda. . . . C. P. 258.
- || Ðæt sār innan ðære wōmbe. . . . C. P. 258.
21. 25. Ælc idel mōn lifað æfter his āgnum dōme. C. P. 283.
21. 26. Sē þe ryhtwīs bið, hē bið a sēllende, ond nō ne blīnð.
C. P. 336.
21. 27. Arleasra ofrrung bið āwierged, forðām hīo (hīe H.) bīoð
brōhte of unryhtum gestrēonum, ond of mādædum. C. P. 342.
23. 34. . . . Ðæt hit wære swelce se stīora slæpe on midre sē, ond
forlure ðæt stīorrōður. C. P. 431.
23. 35. Hī mē wundedon, ond ic hit ne gefrēdde; hī mē drōgon,
ond ic hit nyste; ond sōna swā ic anwōc, swā wilnode ic eft
wīnes. C. P. 431.
25. 28. . . . Ðætte se mōn, se þe ne mæg his tungan gehealdan,
sīe gelicost openre byrg, ðære þe mid nāne wealle ne bið
ymbworht. C. P. 276.

20. 21. Haereditas, ad quam festi- 21. 27. Hostiae impiorum abomina-
natur in principio, in novissimo
benedictione carebit.
20. 27. Lucerna Domini spiraculum 23. 34. Et eris sicut (Greg. quasi)
hominia, quae investigat omnia
secreta ventris.
20. 30. Livor vulneris absterget 23. 35. . . . Verberaverunt me, sed
(Greg. abstergit) mala, et plagae
in secretioribus ventris.
21. 25. Desideria occidunt pigrum 25. 28. Sicut urbs patens et absque
(Greg. In desideriis est omnis
otiosus). . . .
21. 26. . . . Qui autem (Greg. om. 25. 28. Sicut urbs patens et absque
autem) iustus est, tribuet, et non
cessabit.

26. 10. Sē gemetgað ierre, se þe ðone dysegan hæst geswugian. C. P. 278.
 27. 22. Ðeah mon [ðu] portige ðone dysegan on pilan, swā mon corn deð mid pilstafe, ne meahððu (meaht ðu H.) his dysig him from ædrfan. C. P. 264, 266.
 28. 20. Sē þe æfter ðæm hīgað ðæt hē eadig sīe in (on H.) ðisse worlde, ne bið hē unsceaðfull. C. P. 330.
 29. 11. Se dysega ungeðyldega, all his ingeðone hē geypt; ac se wisa hit ieldcað, and bitt tīman. C. P. 220.
 || Ac se wisa hilt his spræce, and bitt tīman. C. P. 220.

ECCLESIASTES.

3. 7. . . . ðætte hwilum sīe spræce tīd, hwilum swiggean. C. P. 274.
 5. 10 (Vulg. 9). Ne wierð se gīdsere nāfre full fīas, and sē þe worldwelan lufað ungesceadwislice, ne cymð him of ðæm nān wæstm. C. P. 330.
 7. 8 (Vulg. 9). . . . ðæt bētra bio se geðyldega wer ðonne se gilpna. C. P. 216.
 11. 4. Sē þe him ealneg wind ondræt, hē sēwð tō seldon; and sē þe him ælc wolen ondræt, ne rīpð sē nāfre. C. P. 284.
 11. 9. Blōsa, cniht, on ðinum gioguðhāde. C. P. 385.

SONG OF SOLOMON.

2. 6. Dryhtnes winestre hand is under mīnum hēafde, and his swīðre hand mē beclīpð. C. P. 389.
 26. 10. . . . Qui imponit stulto silentium, iras mitigat.
 27. 22. Si contuderis stultum in pila quasi ptisanas feriente (Greg. ferienti) desuper pilo, non auferetur ab eo stultitia eius.
 28. 20. . . . Qui autem (Greg. om. autem) festinat ditari, non erit innocens.
 29. 11. Totum spiritum suum profert stultus; sapiens (Greg. ins. autem) differt, et reservat in posterum.
 5. 9. Avarus non implebitur (Greg. impletur) pecunia; et qui amat divitias, fructum non capiet (Greg. non capiet fructus) ex eis. . . .
 7. 9. . . . Melior est patiens arrogante.
 11. 4. Qui observat ventum non seminat; et qui considerat nubes numquam metet.
 11. 9. Laetare ergo (Greg. om. ergo), iuvenis, in adolescentia tua. . . .

SONG OF SOLOMON.

- ECCLESIASTES.
 3. 7. . . . Tempus tacendi, et tempus loquendi.
 2. 6. Laeva eius sub capite meo, et dextera illius amplexabitur me.

3. 8. Hæbbe sower ælc his sweord be his ðeo for nihtlecum
ege. C. P. 433.
7. 4. Ðin nosu is swelc, swelce se torr on Libano ðæm munte.
C. P. 64.
- ¶ Ðin nosu is swelce se torr on Libano. C. P. 433.
8. 3. Dryhtnes winestre hand is under mInum heafde, and his
swiðre hand mæ beclipð. C. P. 389.
8. 13. Hlyst hider, ðu þe eardast on frondes ortgearde, and gedoo
ðæt ic mæge gehieran ðine stemne. C. P. 380.

ISAIAH.

1. 16. Aðwæað iow, ðæt ge sIn clæne. C. P. 421.
3. 9. Hi lærdon hira synna swā-swā Sodome dydon, and hi hi
nānwuht ne hælton. C. P. 427.
5. 8. Wā sōw þe gadriað hūs tō hūse, and spannað ðone sēcer tō
ðæm oðrum oð ðæs londes mearce, swelce ge āne willen gebūgean
ealle ðas eorðan. C. P. 328.
6. 5. Wā mē ðæs ic swugode. C. P. 378.
6. 6, 7. See C. P. 48.
6. 8. Ic eom gearo, sēnde (sēnd H.) mē. C. P. 48.
9. 13. Ðis folc nis nō gewēnd tō ðæm þe hfe swingð. C. P. 266.
14. 13, 14. Ic wille wyrcean mIn setl on norðdæle, and wille bēon
gelic ðæm Hiehstan. C. P. 110.
23. 4. Ðios sē cwið ðæt ðu ðin scamige, Sidon. C. P. 409.

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| <p>3. 8. . . . Uniuscuiusque ensis super
femur suum propter timores noc-
turnos.</p> <p>7. 4. . . . Nasus tuus sicut turris Li-
bani (<i>Greg.</i> quae est in Libano). . . .</p> <p>8. 3. Laeva eius sub capite meo, et
dextera illius amplexabitur me.</p> <p>8. 13. Quae habitas in hortis, amici
auscultant; fac me audire vocem
tuam.</p> | <p>5. 8. Vae qui coniungitis domum ad
domum, et agrum agro copulatis
usque ad terminum loci; num-
quid habitabitis vos soli (<i>Greg.</i>
soli vos) in medio terrae?</p> <p>6. 5. . . . Vae mihi quia tacui. . . .</p> <p>6. 8. . . . Ecce ego, mitte me.</p> <p>9. 13. . . . Populus non est reversus
ad percutientem se.</p> <p>14. 13, 14. . . . Sedebo in monte tes-
tamenti, in lateribus aquilonis,
. . . similis ero Altissimo (<i>Greg.</i>
Ponam sedem meam ad aquilo-
nem, et ero similis Altissimo).</p> |
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ISAIAH.

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| <p>1. 16. Lavamini, mundi estote. . . .</p> <p>3. 9. . . . Peccatum suum quasi
(<i>Greg.</i> sicut) Sodoma praedica-
verunt, nec absconderunt. . . .</p> | <p>23. 4. Erubescet, Sidon: ait enim
(<i>Greg. om. enim</i>) mare. . . .</p> |
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30. 20, 21. Ðin 8ag[an] weorðað gestonde ðinne bebrodend, qnd ðin 8aran gehirað under bæc. C. P. 405.
32. 17. . . . ðætte sio swigge wære ðære ryhtwisnesse fultom qnd midwyrhta. C. P. 278.
34. 15. . . . ðæt ðær se iil hæfde se (his H.) holh. C. P. 240.
38. 4. *See* C. P. 38.
40. 9. Ðu þe wilt godspellian Sion, astig ofer hēanne munt. C. P. 80.
43. 25, 26. Ðinra synna ne weorðe ic gemunende, ac gemun ðu hiora. C. P. 413.
48. 10. Ðe ic gecēas on ðæm ofne þe ðu on wære asoden, ðæt wæs on ðinum iermōum. C. P. 180.
52. 11. Dōð eow clāne, gē þe berað Godes fatu. C. P. 76.
54. 4. Ne ondræd ðu ðe, forðæm ðu ne wyrðest gescēded. C. P. 180.
54. 4, 5. Ðære scame qnd ðære scande þe ðu on iuguðe worhtes, ic gedō ðæt ðu forgitst; qnd 8æs bismeres ðines wuduwanhādes ðu ne gemanst; forðæm ðæt is ðin Waldend þe ðe gēworhte. C. P. 206.
54. 11. Ðu earma, ðu þe art mid ðy storme qnd mid ðære yste onwēnd qnd oferworpen. C. P. 180.
56. 4, 5. Ðis cwið Dryhten: Ða afyrdan, 8a ðe behealdað minne ræstedæg, qnd gecēosað ðæt ic wille, qnd minne frēondscipe gehealðað¹, ic him selle on minum hūse, qnd binnan minum weallum, wīc qnd bēteran noman ðonne oðrum minum sunum oððe dohtrum. C. P. 407.

30. 20, 21. . . . Et erunt oculi tui
videntes praeceptorem tuum, et
aures tuae audient verbum post
tergum. . . .
32. 17. . . . Cultus iustitiae silen-
tium. . . .
34. 15. Ibi habuit foveam ericius. . . .
40. 9. Super montem excelsum as-
cende, tu qui evangelizas Sion. . . .
43. 25, 26. . . . Et peccatorum tuo-
rum non recordabor (*Greg.* memor
non ero). Reduc me in memoriam
(*Greg.* Tu autem memor esto). . . .
48. 10. . . . Elegi te in camino pau-
pertatis.
52. 11. . . . Mundamini, qui fertis
vasa Domini.
54. 4, 5. Noli timere, quia non con-
funderis. . . . Confusionis ado-
lescentiae tuae oblivisceris, et
opprobrii viduitatis tuae non re-
cordaberis amplius (*Greg. om.*
amplius); quia dominabitur tui
qui fecit te. . . .
54. 11. Paupercula, tempestate con-
vulsa. . . .
56. 4, 5. . . . Haec dicit Dominus
eunuchis: Qui custodierint sab-
bata mea, et elegerint quae ego
(*Greg. om.* ego) volui, et tenuerint
foedus meum (*Greg.* foedus meum
tenuerint), dabo eis in domo mea,
et in muris meis, locum et nomen
melius a filiis et filiabus. . . .

¹ For 'gehealdað.'

56. 10. Dumbes hundas ne magon beorcan. C. P. 88.
 56. 11. Ða hirdas næfdon andgit. C. P. 86.
 57. 11. Gē sindon læogende; næron gē nō mīn gemunende, nē gē
 nō ne geðohton on ðowerre heortan ðæt ic swugode, swelce ic
 hit ne gesāwe. C. P. 150.
 58. 1. Cliopa, qnd ne blin; hefe up ðīne stefne swā ðer (ðes H.)
 brene. C. P. 90.
 58. 3. On ðower fæstendagum bið ongieten ðower willa. C. P. 314.
 58. 4. Tō gemōtum, qnd to gecdum, qnd tō iersunga, qnd tō fýst-
 gebeate, gē fæstað. C. P. 314.
 58. 6, 7. Ne gecēas ic nō ðīs fæsten, ac ðyllic fæsten ic gecēas:
 Brece ðām hyngriendum ðīnne hlāf, qnd ðone wīdfarenðan qnd
 ðone wædlian lād on ðīn hūs. C. P. 314.
 58. 9. Nū ðū mē clipodest; nū ic eom hēr. C. P. 62.
 61. 8. Ic eom Dryhten; ic lufige ryhte dōmas, qnd ic hatige þā lāc
 þe bioð on wōh gersafodu. C. P. 342.
 66. 2. Tō hwām lōige ic būton tō ðām sādmodum, qnd tō ðām
 stillum, qnd tō ðām þe him ondrædað mīn word? C. P. 298.

JEREMIAH.

1. 6. Ēalā, ealā, ealā, Dryhten, ic eom cniht; hwæt can ic
 sprecan? C. P. 48.

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| 56. 10. . . . Canes muti, non valentes
latrare. . . . | Numquid tale est) ieiunium quod
elegi? . . . (<i>Greg. ins.</i> Sed) frange
esurienti panem tuum, et egenos
vagosque induc in domum
tuam. . . . |
| 56. 11. . . . Ipsi pastores ignorave-
runt intelligentiam. . . . | |
| 57. 11. . . . Mentita es, et mei non
es recordata, neque cogitasti in
corde tuo? quia ego tacens, et
quasi non videns. . . . | 58. 9. . . . Clamabis, et dicet (<i>Greg.</i>
Adhuc loquente te dicam): Ecce
adsum. . . . |
| 58. 1. Clama, ne cesses; quasi tuba
exalta vocem tuam. . . . | 61. 8. . . . Ego Dominus diligens
iudicium, et odio habens rapinam
in holocausto. . . . |
| 58. 3. . . . Ecce in die ieiunii vestri
invenitur voluntas vestra (<i>Greg.</i>
<i>sec. Ital.</i> In diebus ieiuniorum
vestrorum inveniuntur voluntates
vestrae). . . . | 66. 2. . . . Ad quem autem (<i>Greg.</i>
<i>om.</i> autem) respiciam nisi ad
pauperculum, et contritum spiritu
(<i>Greg. sec. Ital.</i> nisi ad humilem
et quietum), et trementem ser-
mones meos? |
| 58. 4. Ecce ad lites et contentiones
ieiunatis, et percutitis pugno im-
pie (<i>Greg. sec. Ital.</i> In iudicia et
rixas ieiunatis, et percutitis pug-
nis). . . . | |
| 58. 6, 7. Nonne hoc est magis (<i>Greg.</i> | JEREMIAH. |
| | 1. 6. . . . A, a, a, Domine Deus, ecce
nescio loqui, quia puer ego sum. |

1. 10. Ic hæbbe ðe nu tōdæg gesetne ofer rice and ofer ðioda, ðæt
 ðu hi tōlūce and tōweorpe and forspilde and tōstence, and
 getimbre and geplantige. C. P. 441.
2. 8. Hi hæfdon mīne s̄, and hi mē ne gecnēwon. C. P. 28.
3. 1. Gif hwelc wif forlæt hiere ceorl, and nimð hire oðerne,
 wēnestu rēce he hire s̄fre mā, oððe mæg hio s̄fre eft cuman tō
 him swā clānu swā hio s̄r wæs? Hwæt, ðu ðonne eart fo(r)-
 legen wið manigne copenere, and swā-ðeah ic cweðe: Gecier eft
 (t)ō mē, cwæð Dryhten. C. P. 405.
3. 3. Eower nebb sint swā scamlēase swā ðara wifa ðe bioð fore-
 legissa. C. P. 206.
 || Ðu hæfst forlegisse andwlitan, forðs̄m ðe nō ne sceamað
 C. P. 403.
4. 4. Healdað eow ðæt gē ne ons̄len mīn ierre mid eowrum sear-
 wum, ðæt gē hit ne mægen eft adwāscan. C. P. 435.
5. 3. Ðu hie tōbrāce, and ðeah hie noldon underfōn ðīne lāre.
 C. P. 266.
6. 29. Īdel wæs sē blawere, forðs̄m hiera s̄wiergdan weorc ne
 wurdon frōm him s̄syndrede. C. P. 268.
9. 5. Hie lārdon hiera tungan, and wenedon tō lēasunge, and
 swuncon on unnyttum (unryhtum H.) weorce. C. P. 238.
15. 7. Ic ofslōg ðis folc, and tō forlore gedýde, and hie hie ðeah
 noldon onwēndan frōm hiera wōn wegum. C. P. 266.
23. 2. Ic wrice on eow s̄fter eowrum geðeahhte. C. P. 435.
1. 10. Ecce constitui te hodie super
 gentes et super regna, ut evellas
 et destruas et disperdas et dis-
 sipes, et aedifices et plantes.
2. 8. ... Et tenentes legem nescie-
 runt me. ...
3. 1. ... Si dimiserit vir uxorem
 suam, et (*Greg. ins.* illa) recedens
 ab eo (*Greg. om.* ab eo) duxerit
 virum alterum (*Greg.* alium), num-
 quid revertetur ad eam ultra?
 numquid non polluta et contami-
 nata erit mulier illa? Tu autem
 fornicata es cum amatoribus mul-
 tis; tamen revertere ad me, dicit
 Dominus. ...
3. 3. ... Frons mulieris meretricis
 facta est tibi, noluisti erubescere.
4. 4. ... Ne forte egrediatur ut ig-
 nis indignatio mea, et succenda-
 tur, et non sit qui extinguat. ...
5. 3. ... Attrivisti eos, et renuerunt
 accipere disciplinam. ...
6. 29. ... Frustra conflavit con-
 flator; malitiae enim (*Greg. om.*
 enim) eorum non sunt consum-
 ptae.
9. 5. ... Docuerunt enim (*Greg. om.*
 enim) linguam suam loqui men-
 dacium; ut inique agerent labo-
 raverunt.
15. 7. ... Interfeci et disperdidi
 (*Greg.* perdidi) populum meum
 (*Greg.* istum), et tamen a viis
 suis non sunt reversi.
23. 2. ... Visitabo super vos mali-

48. 10. *Āwyrġed bið se mōn se þe wyrnð his sweorde blodes.*
C. P. 376, 378.
51. 9. *Wē læcnedon Babylon, and hio ðeah ne wearð gehæled.*
C. P. 266.

LAMENTATIONS.

2. 14. *Ēowre witgan eow witgodon dysig and læsungas, and noldon eow gecyðan eowre unryhtwisnesse, ðæt hē (hie H.) eow gebrōhten on hrēowsunge.* C. P. 90.
3. 48. *Tōdælnessa ðara wætera utlæton mīn eagan.* C. P. 413.
4. 1. *Ēala, hwȳ is ðis gold aþeorcad? and ðæt æðeleste hiew, hwȳ wearð hit onhworfen [ahworfen]? Tōworpne sint ða stānas ðæs temples, and licgeað æt ælcere strāte ende.* C. P. 132.

EZEKIEL.

1. 18. *See C. P. 194.*
2. 1. *See C. P. 465.*
4. 1. *Nim sume tiglan, and lēge beforan ðe, and writ on hiere ða burg Hierusalem.* C. P. 160.
- ¶ Genim ðe ane tiglan, and lēge beforan ðe, and writ on hiere ða burg Hierusalem.* C. P. 160.
4. 2, 3. *Besittað hie utan, and wyrceað oðer fæsten wið hie, and berað hiere hlæd tō, and send ðærtō gefylceō, and ðerscað ðone weall mid rammum. And¹ eft hē him tæhte tō fultome ðæt hē him genāme ane irene hierstepannan, and sette betweoh hiene and ða burg for iserne weall.* C. P. 160.

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| tiam (<i>Greg. iuxta fructum studiorum vestrorum...</i>) | 3. 48. <i>Divisiones aquarum deduxit oculus meus...</i> |
| 48. 10. <i>... Maledictus qui prohibet gladium suum a sanguine.</i> | 4. 1. <i>Quomodo obscuratum est aurum, mutatus est color optimus, dispersi sunt lapides sanctuarii in capite omnium platearum?</i> |
| 51. 9. <i>Curavimus Babylonem, et non est sanata...</i> | |

EZEKIEL.

LAMENTATIONS.

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| 2. 14. <i>Prophetae tui viderunt tibi falsa et stulta, nec aperiebant iniquitatem tuam, ut te ad poenitentiam provocarent...</i> | 4. 1. <i>... Sumet tibi laterem, et pones eum coram te, et describes in eo civitatem Ierusalem.</i> |
| | 4. 2, 3. <i>Et ordinabis adversus eam obsidionem, et aedificabis muni-</i> |

¹ So Sweet.

- || Ymbsittað ða burg swiðe gebyrðelice, ƿnd getrymiað eow wið hie. C. P. 160.
- || Wyrceað fæsten ymb ða burg. C. P. 162.
- || Berað hie to hlæd, ƿnd ymbsittað hie, ƿnd gāð to mid rammum. C. P. 162.
- || Genim ðe āne irene hierstepannan, ƿnd sēte betweoxn ðe ƿnd Hierusalem for Iserne weall. C. P. 162.
- || Sēte Iserne weall betweox (betuh H.) ðe ƿnd ða burh. C. P. 164.
8. 8–10. Ðu, mƿnnes sunu, ðurhðýrela ðone wāh. Ða ic ða ðone wāh ðurhðýrelodne hæfde, . . . ða eowde hē mē āne duru beinnan ðām wealle, ƿnd cwæð to mē : Gang inn, geseoh ða scande ƿnd ða wirrestan ðing ðe ðas mēn hēr dōð. Ic ða eode inn, ƿnd geseah ðær ða anlicnessa ealra crēopendra wuhta ƿnd ealra ansƿunigendra [ansƿunigendlicra] nīetena, ƿnd ealle ða heargas [hearga] Israhela folces wāron ātifred (ātifrede H.) on ðām wāge. C. P. 152.
- || Ða ic hæfde ðone weall ðurhðýrelod, ða geseah ic duru. C. P. 154.
- || Gƿng inn, ƿnd geseoh þā heardsālcā ƿnd ða sƿnde þe ðas hēr dōð. C. P. 154.
- || Ic ða eode inn, ƿnd geseah ða anlicnessa ealra crēopendra wuhta, ƿnd eac onscunigendlicra nīetena. C. P. 154.
13. 5. Ne cōme gē nō tōgēanes mīnum folce ðæt gē meahƿon standan on mīnum gefeohte for Israhela folce, nē gē ðone weall ne trymedon ymb hīra hūs on ðām dāge þe him nīðcearf wæs. C. P. 88.
13. 18. Wā ðām þe willað under ālcne ƿlnbōgan lēgcean pyle, ƿnd bolster under ālcne hnēccan, mēn mid tō gefōnne. C. P. 142.

tiones, et comportabis aggerem, et dabis contra eam castra, et pones arietes in gyro. Et tu sume tibi sartaginem ferream, et pones eam in (Greg. om. in) murum ferreum inter te et inter civitatem. . . .

8. 8–10. . . . Fili hominis, fode parietem. Et cum fodissem parietem, apparuit ostium unum. Et dixit ad me : Ingredere, et vide abominaciones pessimas quas isti faciunt

hic. Et ingressus vidi, et ecce omnis similitudo reptilium, et animalium abominatio, et universa idola domus Israel depicta erant in pariete. . . .

13. 5. Non ascendistis ex adverso, neque (Greg. nec) opposuistis murum pro domo Israel, ut staretis in proelio in die Domini.

13. 18. . . . Vae (Greg. ins. his) quae (Greg. qui) consuunt pulvillos sub omni cubito manus, et faciunt

16. 14, 15. Dryhten cwið tō ðisse byrg: Ðu wære fulfremed on minum wlite, qnd ða fortrūwdes ðu ðe for ðæm, qnd forlæge ðe ðines ægnes ðonces. C. P. 463.
 | Gē eow forlægon eowres ægnes ðonces. C. P. 463.
22. 18. Ðis Israhela folc is geworden nū mē tō sindrum, qnd tō ære, qnd tō tine, qnd tō Iserne, qnd tō lēade, inne on minum ofne. C. P. 466.
23. 3. . . . Ðæt hī hī forlægen on Egiptum on hira gioguðe; hī wæron ðær forlegene, qnd ðær wæron gehnēscode hira brēost, qnd forbrocene ða dela hiora mægdenhādes. C. P. 403, 405.
 | On Egiptum bioð forbrocene ða wæstmas ðæra dela. C. P. 405.
24. 12. Ðær wæs swiðe swiðlic geswinc, qnd ðær wæs micel swāt agoten, qnd ðeah ne meahte mōn him of āniman ðone miclan rust, nē furðum mid fire ne meahte hine mōn āweg adōn. C. P. 268.
32. 19. Āstig eft ofdūne ðonan ðe ðu wēnst ðæt ðu wlitegost ste. C. P. 463.
34. 4. Ðæt scēap ðæt ðær scanforad wæs, ne spilete gē ðæt, qnd ðæt ðær forloren wæs, ne sōhte gē ðæt, nē hām ne brōhton. C. P. 122.
 Gē budon swiðe riclice qnd swiðe āgendlice. C. P. 144.
34. 18, 19. Gē fortrædon Godes scēapa gærs, qnd gē gedrēfdon hira wæter mid eowrum fōtum, ðeah gē hit ær undrēfed druncon. C. P. 30.

cervicalia sub capite universae
 actatis, ad capiendas animas. . .

16. 14, 15. . . . Perfecta eras in de-
 core meo quem posueram super
 te, dicit Dominus Deus (*Greg.
 om. Deus*). Et habens fiduciam in
 pulchritudine tua, fornicata es in
 nomine tuo. . . .
22. 18. . . . Versa est mihi domus
 Israel in scoriam; omnes isti aes,
 et stannum, et ferrum, et plum-
 bum, in medio fornacis. . . .
23. 3. . . . Fornicatae sunt in Aegypto,
 in adolescentia sua fornicatae sunt;
 ibi subacta sunt ubera earum, et
 fractae sunt mammae pubertatis
 earum.

24. 12. Multo labore sudatum est,
 et non exivit de ea nimia rubigo
 eius, neque per ignem.

32. 19. Quo pulchrior es descende. . .

34. 4. . . . Quod confractum (*Greg.
 fractum*) est non alligastis, et
 quod abiectum est non reduxis-
 tis, et quod perierat non quae-
 sistis (*Greg. om. et quod perierat
 non quaesistis*); sed (*Greg. Vos
 autem*) cum austeritate impera-
 batis eis, et cum potentia.

34. 18, 19. . . . Cum (*Greg. ins. ipsi*)
 purissimam (*Greg. limpidissimam*)
 aquam biberetis, reliquam pedibus
 vestris turbabatis; et oves meae
 his (*Greg. om. his*) quae conculcata

36. 5. Hie dydon mīn land him selfum tō ierfelōnde mid gefean,
 ȝnd mid ealre heortan, ȝnd mid ealle mōde. C. P. 387.
43. 13. Wæs . . . beboden Ezechiele ȝām witgan ȝæt hē sceolde
 ȝone Godes alter habban uppan āhōlodne. C. P. 216.
 || Holh wæs beboden ȝæt sceolde bēon on ȝām weobude
 uppan. C. P. 218.
 . . . ȝæt ȝæt holh sceolde bēon on ȝām weobude ānre ȝlne
 brād ȝnd ānre ȝlne lōng. C. P. 218.
44. 12. Yfle prēostas bið folces hryre. C. P. 30.
44. 20. . . . ȝætte ȝā sācerdas ne sceoldon nō hiera hēafdu scieran
 mid scearseaxum, nē eft hie ne sceoldon hiera loccas lētan
 weaxan, ac hie sceoldon hie ȝfsian mid scearum. C. P. 138.

DANIEL.

4. 16 ff. See C. P. 38.
4. 30 (Vulg. 27). Hū ne is ȝis nū sīo micle Babilon þe ic self
 atimbrede tō kynestōle ȝnd tō ȝrymme, mē selfum tō wlite
 ȝnd tō wuldre, mid mīne āgne mægene ȝnd strēngeo? C. P. 38.

HOSEA.

2. 8. Ic him sealde hwāte, ȝnd wīn, ȝnd ȝle, ȝnd gold, ȝnd sylofr
 ic him sealde genōh, ȝnd ȝæt hie worhton tō drofolgieldum
 Bale hiora gode. C. P. 368.
4. 9. Swelc ȝæt folc bið, swelc bið se sācerd. C. P. 132.

DANIEL.

- pedibus vestris fuerant, pascebantur, et quae pedes vestri turbaverant, haec bibebant.
36. 5. . . . Dederunt terram meam sibi in hereditatem cum gaudio, et toto corde, et ex animo. . . .
43. 13. Istae autem mensurae altaris . . . : in sinu eius erat cubitus . . . ; haec quoque erat fossa altaris (*Greg. sum.*).
44. 12. . . . Facti sunt domui Israel in offendiculum iniquitatis. . . .
44. 20. (*Greg. ins.* Sacerdotes) caput autem (*Greg. om.* autem) suum non radent, neque comam nutriant, sed tondentes attendent
4. 27. . . . Nonne haec est Babylon magna quam ego aedificavi in domum regni, (*Greg. ins.* et) in robore fortitudinis meae, et in gloria decoris mei?

HOSEA.

2. 8. . . . Dedi ei (*Greg. eis*) frumentum, et (*Greg. om.* et) vinum, et oleum, et argentum multiplicavi ei (*Greg. eis*), et aurum, quae fecerunt Baal.
4. 9. Et erit sicut populus, sic sacerdos. . . .

5. 1. Yfle prēostas bioð folces hryre¹. C. P. 30.
 8. 4. Hī rīcsodon, næs ðeah mīnes ðonces; ealdormen hī wāron,
 qnd ic hī ne cūðe. C. P. 36.
 9. 8. Yfle prēostas bioð folces hryre¹. C. P. 30.

JOEL.

2. 15. Gehalgiað sower fæsten. C. P. 314.

AMOS.

1. 13. Hīe snidon ðā Galatiscan wif þe bearnēacne wāron, qnd
 woldon mid ðy gerýman hiora landgemāru. C. P. 366.
 || Mōn snið ðā bearnēacan wif on Galað, hiora mearce mid to
 rýman [hrymanne] (rýmanne H.). C. P. 366.

HABAKKUK.

2. 6. Wā ðæm þe ealneg gadrað on hiene selfne ðæt hæfige fenn,
 qnd gemanigfaldað ðætte his ne bið. C. P. 323.

ZEPHANIAH.

1. 14–16. Gīt cymð se micla qnd se mēra qnd se egeslica Godes
 dæg; sē dæg bið ierres dæg, qnd ðiestra ðæg, qnd mistes qnd
 gebreces qnd biemena ðæg, qnd gedynes ofer ealla truma ceastra
 qnd ofer ealle hēa hwammas. C. P. 244.

5. 1. Laqueus facti estis specula-
 tionī (*Greg.* Laqueus ruinae populi
 mei, sacerdotes). . . .

8. 4. Ipsi regnaverunt, et non ex
 me; principes exstiterunt, et non
 cognovi (*Greg.* ego ignoravi). . . .

9. 8. . . . Propheta laqueus ruinae
 factus est (*Greg.* Laqueus ruinae
 populi mei, sacerdotes).

JOEL.

2. 15. . . . Sanctificate ieiunium. . . .

AMOS.

1. 13. . . . Dissecuerit (*Greg.* Secue-
 runt) praegnantes Galaad ad
 dilatandum terminum suum.

HABAKKUK.

2. 6. . . . Vae ei, qui multiplicat non
 sua; usquequo . . . aggravat contra
 se densum lutum?

ZEPHANIAH.

1. 14–16. Iuxta est (*Greg.* Ecce) dies
 Domini magnus (*Greg. ins.* et horri-
 bilis, from Joel 2. 31). . . . Dies irae,
 dies illa, . . . dies tenebrarum et
 caliginis, dies nebulae et turbi-
 nis, dies tubae et clangoris super
 (*Greg. ins.* omnes) civitates muni-
 tas et super (*Greg. ins.* omnes)
 angulos excelsos.

¹ There is considerable uncertainty whether the Old English is meant for the translation of these passages, or of Ezek. 44. 12.

HAGGAI.

1. 6. Sē þe mēdsceattas gadrað, hē legeð hīe on ðýrelne pohhan. C. P. 342.

ZECHARIAH.

7. 5, 6. Eall ðæt ðæt gē fæston ƿnd weopon on ðām fiftan ƿnd on ðām siofoðan mōnðe nū hundsiofontig wintra, ne fæste gē ðæs nāuht mē; ƿnd ðonne gē æton, ðonne æton gē eow selfum, ƿnd ðonne gē druncon, ðonne ðruncon gē eow selfum. C. P. 314, 316.

MALACHI.

2. 7. Sīo æ sceal bion sōht on ðæs sacerdes mūðe, ƿnd his weloras gehealdað ðæt ƿndgit, forðām hē bið Godes boda tō ðām folce. C. P. 90.

TOBIT.

4. 17 (Vulg. 18). Sēte ðīn wīn, ƿnd lege ðīnne hlāf, ofer ryhtwīstra mōnna byrgenne, ƿnd ne et his nāuht, nē ne drinc mid ðām synfullum. C. P. 326.

WISDOM OF SOLOMON.

1. 5. Ðæs Halgan Gastes lār¹ wille fleon leasunge. C. P. 242.
2. 24. . . . ðæs lyteƿan fēondes, þe be him awriten is ðætte for his æfste deað beoðme ofer ealle eorðan. C. P. 232.

HAGGAI.

1. 6. . . . Qui mercedes congregavit, misit eas in sacculum pertusum.

et legem requirent ex ore eius, quia angelus Domini exercituum est.

ZECHARIAH.

7. 5, 6. . . . Cum ieiunaretis et plangetis in quinto et (*Greg. ins.* in) septimo (*Greg. ins.* mense) per hos septuaginta annos, numquid ieiunium ieiunastis mihi? et cum comedistis et bibistis, numquid non vobis (*Greg.* vobismet-ipsis) comedistis, et vobismet-ipsis bibistis?

4. 18. Panem tuum et vinum tuum (*Greg. om.* tuum) super sepul-
turam iusti constitue, et noli ex eo manducare et bibere cum peccatoribus.

WISDOM OF SOLOMON.

1. 5. Spiritus enim (*Greg. om.* enim) sanctus disciplinae effugiet fictum. . . .
2. 7. Labia enim (*Greg. om.* enim) sacerdotis custodient scientiam,
2. 24. Invidia autem diaboli mors intravit in orbem terrarum.

¹ Mistranslation, as if 'Spiritus sancti disciplina.'

ECCLESIASTICUS.

7. 14 (Vulg. 15). Ne eftga ðu ðin word on ðinum gebede. C. P. 421.
 10. 9. Hwæt ofermodegað ðios eorðe ond ðis dūst? C. P. 298.
 10. 13 (Vulg. 14). . . . ðæt ælces yfles fruma wære ofermetta. C. P. 300.
 11. 10. Sunu mīn, ne tōdæl ðu on tō fela ðin mōd ond ðin weore
 ęndemes. C. P. 36.
 12. 4, 5 (Vulg. 5, 6). Sęle ðin gōd, ond nā ðeah ðām synfullum; dō
 wel ðām eaðmōdum, ond ðām arleasum nōht. C. P. 324.
 19. 1. . . . ðætte sē, sē ðe nylle onscunian his lýtlan scylda, ðæt
 hē wille gelisian tō māran. C. P. 437.
 20. 7. Se wisa swugað oð hē ongitt ðæt him bið bęttre tō sprec-
 anne. C. P. 274.
 20. 30 (Vulg. 32). Hū nyt bið se forholena cræft, oððe ðæt
 forhýdde gold? C. P. 376.
 32. 1. Tō ealdormenn ðu eart gesett; ne bīo ðu ðeah tō uphæfen,
 ac bīo swelce ān ðīnra hieremōnna. C. P. 118.
 32. 7 (Vulg. 10, 11). Ðu geonga, bīo ðe unrōe tō cliþianne ond tō
 lēranne, ge furðum ðīna āgna spræca; ond ðeah ðe mōn tuwa
 frigne, gebīd ðu mid ðære andsware, oð ðu wite ðæt ðīn spræc
 hæbbe āgðer ge ord ge ęnde. C. P. 385.
 32. 19 (Vulg. 24). Sunu mīn, ne dō ðu nān wuht būtan geðeahte,
 ðonne ne hrtwð hit ðe ðonne hit gedōn bið. C. P. 286.

ECCLESIASTICUS.

7. 15. Non (*Greg.* Ne) iteres verbum
 in oratione tua.
 10. 9. Quid superbit terra et cinis?
 10. 14. Initium superbiae hominis,
 apostatare a Deo (*Greg.* Quia
 initium omnis peccati superbia
 est).
 11. 10. Fili, ne in multis sint actus
 tui. . . .
 12. 5, 6. Da bono, et non receperis
 peccatorem; benefac humili, et
 non dederis impio. . . .
 19. 1. . . . Qui spernit modica (*Greg.*
 modica spernit), paulatim decidet
 (*Greg.* decedit).

20. 7. Homo (*Greg. om.* Homo) sa-
 piens tacebit usque ad tempus. . . .
 20. 32. Sapientia absconsa (*Greg.*
 abscondita) et thesaurus invisus,
 quae utilitas in utrisque?
 32. 1. Rectorem (*Greg.* Ducem) te
 posuerunt (*Greg.* constituerunt)?
 Noli extolli, (*Greg. ins.* sed) esto
 in illis quasi unus ex illis.
 32. 10, 11. Adolescens, loquere in
 causa tua vix; (*Greg. ins.* et) si
 bis interrogatus fueris, habeat
 caput (*Greg.* initium) responsum
 tuum (*Greg.* responsio tua).
 32. 24. Fili, sine consilio nihil facias,
 et post factum non poenitebis.

34. 20 (Vulg. 24). Sē þe mē bręngð læc of earmes mōnnes æhtum on wōh gereafodum, ðonne bið ðæt swelce hwā wille blōtan ðæm fæder tō ðance and tō læcum his ægen bearn, and hit ðonne cwelle beforan his ægum. C. P. 342.
34. 25 (Vulg. 30). Gif hwā on hand nimð hwæt unclānes and hine æfter ðæm að[w]ihð, and ðonne eft [fehð] on ðæt ilce ðæt hē ær fēng, hwæt forstęnt him ðonne ðæt ærre ðweal? C. P. 421.

MATTHEW.

3. 10. Nū is ðonne sio æx āsett on ðone wyrtruman ðæs trēowes. C. P. 338.
- Ælc trīow man sceal ceorfan, þe gōde wāestmas ne birð, and weorpan on fȳr, and forbærnan. C. P. 338.
5. 9. Eadige bioð ðā gesibsuman, forðæm hīe bioð Godes bearn genęmde. C. P. 338.
5. 15. Ne scyle nān mōn blācern ælan under mittan. C. P. 42.
5. 16. Dōð sower gōðan weorc beforan mannū, ðæt hī mægen weorðian sowerne Fæder ðe on hefonum is. C. P. 449.
- || . . . ðæt hī weorðigen sowerne Fæder ðe on hefonum is. C. P. 451.
5. 23, 24. Gif ðū wille ðīn læc bręngan tō ðæm wiofude, and ðū ðonne ðær ryhte ofðence hwæthugu ðæs þe ðīn niehsta ðe wiðerweardes gedōn hæbbe, forlæt ðonne an ðīn læc beforan ðæm wiofude, and fēr ærest æfter him; lēt inc gesāman ær ðū ðīn læc bręnge; bręng siððān ðīn læc. C. P. 348.

34. 24. Qui offert sacrificium ex 5. 9. Beati pacifici, quoniam filii
(*Greg. de*) substantia pauperum, Dei vocabuntur.
quasi qui victimat filium in con- 5. 15. Neque accendunt lucernam,
spectu patris sui. et ponunt eam sub modio. . . .
34. 30. Qui baptizatur a mortuo, et 5. 16. . . . Videant opera vestra
iterum tangit eum (*Greg. illum*), bona, et glorificent Patrem ves-
quid proffit lavatio illius (*Greg. trum qui in coelis est.*
eius)?

MATTHEW.

3. 10. Iam enim (*Greg. om. enim*) 5. 23, 24. Si ergo (*Greg. om. ergo*)
securis ad radicem arborum (*Greg. offers munus tuum ad altare, et ibi*
arboris) posita est; omnis ergo recordatus fueris quia frater tuus
(*Greg. om. ergo*) arbor, quae non habet aliquid adversum te; relin-
facit fructum bonum, excidetur, que vade prius reconciliari fratri tuo,
et in ignem mittetur. et tunc veniens offeres munus
tuum.

5. 44. Lufiað eowre friend, qnd doð ðæm wel þe eow ær hatedon, qnd gebiddað for þā þe eower ehtað qnd eow læð doð. C. P. 222.
6. 1. Giemað ðæt ge eowre ryhtwīnesse ne dōn beforan mannum. C. P. 334.
- | Behealdað eow ðæt ge ne dōn eowre ryhtwīnesse beforan monnum, ðylās hi eow herien. C. P. 449, 451.
6. 2. . . . ðæt ðæt wære hira mēd. C. P. 449.
6. 3. . . . ðæt sio winestre hōnd ne scyle witan hwæt sio swiðre dō. C. P. 322.
6. 24. Ne mæg nān mōn twām hlāfordum hīeran. C. P. 128.
7. 3. Hwæt, ðu meaht geston lýtne crīð on ðīnes brōður eagan, qnd ne meaht gefrēdan micelne beam on ðīnum āgnan. C. P. 224.
7. 5. Ðu licettere, āweorp ārest of ðīnum āgnum eagan ðone grēatan beam, qnd cunna siððan hwæðer ðu mæge ādōn ðone crīð of ðīnes brōður eagan. C. P. 224.
7. 13. Ðæt is swiðe rūm weg qnd wiðgille þe læt tō forwyrde (færwyrde H.). C. P. 132.
7. 19. See Matt. 3. 10.
10. 16. Bio ge swā wære swā nādran, qnd swā bilwite swā culfran. C. P. 236.
10. 34. Ne wāne ge nō ðæt ic tō ðæm cōme on eorðan ðæt ic sibbe sēnde on eorðan, ac sweord. C. P. 352.
12. 36. Ælces unnyttes wordes ðāra þe mēn sprecað hie sculon eft ryht awyrcean on dōmes dæge. C. P. 280.

5. 44. . . . Diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro persequentibus et calumniantibus vos.

6. 1. Attendite ne iustitiam vestram faciatis coram hominibus, ut videamini ab eis. . . .

6. 2. . . . Amen dico vobis, receperunt mercedem suam.

6. 3. . . . Nesciat sinistra tua quid faciat dextera tua.

6. 24. Nemo potest duobus dominis servire. . . .

7. 3. Quid autem vides festucam in oculo fratris tui, et trabem in oculo tuo non vides?

7. 5. Hypocrita, eice primum tra-

bem de oculo tuo, et tunc videbis eicere festucam de oculo fratris tui.

7. 13. . . . Lata porta (*Greg. om. porta*) et spatiosa via est quae ducit ad perditionem. . . .

10. 16. . . . Estote ergo (*Greg. om. ergo*) prudentes sicut serpentes, et simplices sicut columbae.

10. 34. Nolite arbitrari quia pacem venerim (*Greg. venerim pacem*) mittere in terram; non veni pacem mittere, sed gladium.

12. 36. . . . Omne verbum otiosum quod locuti fuerint homines, redent rationem de eo (*Greg. de eo rationem*) in die iudicii.

12. 43-45. Donne an unclæne gæst bið aḡdrifen of ðæm mæn, ðonne bið ðæt hūs clæne; ac gif hē eft cymð, and ðæt hūs idel gemett, hē hit gefylleð mid swiðe monegum. C. P. 282.
13. 28. Sum man ðis dyde þe ure frond wæs. C. P. 356.
15. 11. Ne geunclænsað ðæt nō ðone mæn ðæt on his mūð gæð; ac ðæt ðæt of his mūðe gæð, ðæt hiene geunclænsað. C. P. 316.
15. 14. Gif se blinda ðone blindan lædeð, hi feallað bagen on anne pyt. C. P. 28.
16. 26. Hwæt forstent ænegum mæn (ðæt H.), ðeah hē gemangige (mangige H.) ðæt hē ealne ðisne middangeard aḡe, gif hē his sǣle forspildeð? C. P. 332.
18. 6. Se þe ænigne ðissa ierminga beswicð, him wære bētre ðæt him wære sumu esulcweorn tō ðæm swīran getigged, and swā aworpen tō sæs grunde. C. P. 30.
19. 11. Ne underfōð nō ealle mæn ðas lāre. C. P. 409.
20. 25-28. Wiete ge ðætte ðeoda kyningas bæoð ðæs folces wālden-
das, and ða þe ðone onwāld begað, hīe bæoð hlāfurdas gehātene.
Ne sie hit ðonne nō swā betweoxn sōw; ac swā-hwelc-swā
wille betweoxn sōw fyrrest bæon, sē sceal bion sower ðegn,
and swā-hwelc-swā wille betweoxn sōw mǣst bæon, sie sē

12. 43-45. Cum autem immundus spiritus exierit ab homine, . . . veniens inveniet eam vacantem, scopis mundatam. . . Tunc vadit, et assumit septem alios spiritus secum, . . . habitant ibi. . . (*Greg. sum.* Uno quidem exeunte spiritu munda domus dicitur, sed multiplicitus redeunte dum vacat occupatur).
13. 28. . . . Inimicus homo hoc fecit. . .
15. 11. Non quod intrat in os coinquinat hominem; sed quod procedit ex ore, hoc (*Greg. om.* hoc) coinquinat hominem.
15. 14. . . . Caecus autem si caeco ducatum praestet (*Greg.* Si caecus caeco ducatum praebeat), ambo in foveam cadunt.
16. 26. Quid enim (*Greg. om.* enim) prodest homini, si mundum universum (*Greg.* totum mundum) lucretur, animae vero suae detrimentum patiatur (*Greg.* faciat)? . . .
18. 6. Qui autem (*Greg. om.* autem) scandalizaverit unum de pusillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo eius, et demergatur in profundum maris.
19. 11. . . . Non omnes capiunt verbum istud (*Greg.* hoc). . .
20. 25-28. . . . Scitis quia principes gentium dominantur eorum, et qui maiores sunt potestatem exercent in eos. Non ita erit inter vos; sed quicumque voluerit inter vos maior fieri, sit vester minister, et qui voluerit inter vos primus esse, erit vester servus; sicut (*Greg.*

seower ðeow; swā-swā monnes sunu, . . . ne cōm hē nō tō ðām on eorðan ðæt him mon ðenade, ac ðæt hē wolde ðenian. C. P. 120.

¶ Ne com ic tō ðon on eorðan ðæt mē mon ðenode, ac tō ðon ðæt ic wolde ðegnian. C. P. 300.

23. 6, 7. Hī sēceað þæt hī mon ārest grēte and weorðige on cēapstōwum and on gebiorscipum, and þæt hī fyrrest hlynigen æt æfengiflum, and þæt yldeste setl on gemetingum hī sēceað. C. P. 26.

23. 13. Nāðer nē hīe selfe on ryhtne weg gān noldon, nē oðrum geðafian. C. P. 52.

23. 23. Ge tlogoðiað seowre mintan and seowerne dile and seowerne kymen, and lætað untlogoðad ðætte dīorwyrðre is seowra oðra æhta, and ða bebodu ðe giet mārā sint on ðære sēwe gē nō ne healdað, ðæt is ryht dōm and mildheortnys and trēowa. C. P. 439.

23. 24. . . . ðæt hī wiðbleowen ðære fleogan, and forswulgūn ðone oflend. C. P. 439.

23. 27. . . . ðæt hī wāren gelīcost deaðra manna byrgennum, ða bioð utan oft swiðe wlitige geworhte, and bioð innan swiðe fule gefylde. C. P. 449.

24. 48-51. Se yfela ðeow cwið on his mōde: Hit bið lōng hwonne se hlāford cume; ic mæg slēan and ierman mīne hēafudgemæcean; itt him ðonne and drincð mid ðām druncenwillum monnum, and lēt his hlāfordes gebod tō gīemelīste. Donne

2 quia) filius hominis non venit ministrari, sed ministrare. . .

23. 6, 7. Amant autem primos recubitus in coenis, et primas cathedras in synagogis, et salutationes in foro. . . . (Greg. sum. Primas salutationes in foro, primos in coenis recubitus, primas in conventibus cathedras quaerunt).

23. 13. . . . Vosenim non intratis, nec introeuntes sinitis intrare (Greg. sum. Nec ipsi intrant, nec alios intrare permittunt).

23. 23. . . . Decimatis mentham et anethum et cyminum, et reliquis (Greg. relinquitis) quae graviora sunt legis, iudicium et misericordiam et fidem. . . .

23. 24. . . . Excolantes (Greg. Liquantes) culicem, camelum autem glutientes.

23. 27. . . . Similes estis sepulcris dealbatis, quae a foris parent hominibus speciosa, intus vero plena sunt ossibus mortuorum et omni spurcitia (Greg. sum. Quos recte sepulcra dealbata speciosa exterius, sed mortuorum ossibus plena. . . .).

24. 48-51. Si autem (Greg. Quod si) dixerit malus servus ille (Greg. ille servus) in corde suo: Moram facit dominus meus venire; et coeperit percutere conservos suos, manducet autem et bibat cum ebriosis (Greg. ebriis); veniet

cymð his hlāford on ðæm dæge þe hē ne wænð, and on ða tiid
 ðæt hē hiene ær nāt; hæfð hine ðonne siððan for ænne
 licettere. C. P. 120.

25. 18. See C. P. 58.

25. 24 ff. See C. P. 378.

25. 41. Gewitað frōm mē, āwiergede, on æce fȳr, ðæt wæs gegear-
 wod drofle and his englum. C. P. 328.

25. 42, 43. Mē hyngrede, and gē mē nāht ne sāldon etan; mē
 ðyrste, and gē mē ne sāldon drincan; ic wæs cuma, and
 gē mē noldon onfōn; ic wæs nacod, and gē mē noldon
 bewrīon; ic wæs untrum and on carcærne, and gē mīn noldon
 fāndian. C. P. 328.

28. 10. Farað and cȳðað mīnum brōðrum þæt hīe cūmen to Gali-
 leum; ðær hīe mē gesioð. C. P. 42.

MARK.

9. 36. See Matt. 16. 26.

9. 50 (Vulg. 49). Habbað gē sealt on sōw, and sibbe habbað betweoh
 sōw. C. P. 92.

|| Habbað gē sealt on sōw, and sibbe betweoh sōw. C. P. 94.

|| Habbað sealt on sōw, and (habbað H.) sibbe betweoxen

sōw. C. P. 346.

LUKE.

2. 42, 43, 46. . . . ðætte ure Hælend, ða hē wæs twelfwintre, wurde
 beoefstan his mēder and his mægum innan ðære ceastre Hieru-
 salem. Ac eft, ða his mægum hine sohton, ða fundon hīe hiene

dominus servi illius in die qua
 non sperat, et hora qua ignorat,
 et dividet eum, partemque eius
 ponet cum hypocritis. . . .

25. 41. . . . Discedite a me, male-
 dicti, in ignem aeternum, qui
 paratus est diabolo et angelis
 eius.

25. 42, 43. Esurivi enim (Greg. om.
 enim), et non dedistis mihi mandu-
 care; sitivi, et non dedistis mihi
 potum (Greg. bibere); hospes eram,
 et non collegistis me; nudus, et
 non cooperuistis (Greg. operuistis)

me; infirmus et in carcere, et non
 visitastis me.

28. 10. Ite, nuntiate (Greg. dicite)
 fratribus meis (Greg. om. rel.) ut
 eant in Galilaeam; ibi me vide-
 bunt.

MARK.

9. 49. . . . Habete in vobis sal (Greg.
 sal in vobis), et pacem habete
 inter vos.

LUKE.

2. 42, 43, 46. . . . Cum factus esset
 annorum duodecim, . . . remansit

tōmiddes ðara wietena ðe ðær wīste wæron in Hierusalem,
hlystende hiora worda, ƿnd frīnende hiora lāra. C. P. 385.

3. 9. *See* Matt. 3. 10.

6. 24. Wā ƿow welegum. C. P. 180.

6. 25. Wā ƿow þe nū hlēhhað, forðæm gē sculon eft wēpan. C. P. 186.

6. 30. Sȝle ælcum ðara þe ðes biðde. C. P. 324.

7. 47. Hire sint forgifena swiðe manega synna, forðæm ðe hio swiðe
hrēowsade. C. P. 411.

8. 14. Hiora sād gefēollun on þā ðornas. Dæt sindon ðā þe
gehlēað Godes word, ƿnd mid ðære geornfulnessse ƿnd mid
ðære wilnunge ðisse worlde ƿnd hie welena bið āsmorad ðæt
sād Godes worda, ðeah hie upāsprytten, ðæt hie ne mōton full-
grōwan nē wāstmāre weorðan. C. P. 66.

9. 62. . . . ðæt nān mōn ne scyle dōn his hƿnd tō ðære sylg, ƿnd
hāwian underbæc. C. P. 403.

10. 30, 33, 34. Hs lārde ðurh ðā tiolunga ðæs Samaritaniscan ymb
ðone gewundedan, þe mōn lādde healfwīcne tō ðæm giesthuse,
ƿnd bæd ðæt mōn sceolde āgðer ge wīn ge ȝle gēotan on his
wunde. C. P. 124.

11. 24. *See* Matt. 12. 43–45.

12. 23. Mære is ðæt mōd ðonne se mēte, ƿnd se lichōma ðonne ðæt
hrægl. C. P. 326.

puer Iesus in Ierusalem. . . . Inve-
nerunt illum in templo sedentem
in medio doctorum, audientem
illos, et interrogantem. . . .

6. 24. . . . Vae vobis divitibus. . . .

6. 25. . . . Vae vobis qui ridetis nunc,
quia (*Greg.* quoniam) lugebitis et
(*Greg. om.* lugebitis et) flebitis.

6. 30. Omni autem (*Greg. om.* autem)
petenti te, tribue. . . .

7. 47. . . . Remittuntur ei peccata
multa, quoniam (*Greg.* quia) di-
lexit multum. . . .

8. 14. Quod (*Greg.* Semen) autem
(*Greg. ins.* quod) in spinas cecidit,
hi sunt qui audierunt (*Greg. ins.*
verbum), et a sollicitudinibus et
divitiis et voluptatibus vitae
euntes suffocantur, et non re-
ferunt fructum.

9. 62. . . . Nemo mittens manum

suam ad aratrum, et respiciens
retro, aptus est regno Dei (*Greg.*
coelorum).

10. 30, 33, 34. . . . Plagis impositis
abierunt semivivo relicto. Samari-
tanus autem quidam iter faciens,
venit secus eum, et videns eum,
misericordia motus est. Et ap-
propians (*al.* appropinquans)
alligavit vulnera eius, infundens
oleum et vinum; et imponens
illum in iumentum suum, duxit
in stabulum, et curam eius egit
(*Greg. sum.* Per Samaritani stu-
dium semivivus in stabulum duci-
tur, et vinum et oleum vulneribus
eius adhibetur).

12. 23. Anima plus est (*Greg.* Plus
est namque anima) quam esca, et
corpus plus (*Greg. om.* plus) quam
vestimentum.

12. 42. Hwā wænstu ðæt sre to ðæm getreow and [to] ðæm wis brytnere ðæt hine God gesette ofer his hired, to ðæm ðæt he him to tide gemetlice gedæle ðone hwæte? C. P. 459.
12. 47. Se ðegn, se ðe wat his hlāfordes willan, and ðonne nyle wyrcean æfter his hlāfordes willan, he bið manigra wita wyrðe. C. P. 429.
13. 6 ff. See C. P. 336.
13. 27. Gewitað frōm me, ge unryhtwyrhtan; nāt ic hwæt ge sint. C. P. 26.
14. 11. Ælc ðara ðe hiene selfne upāhefeð, he wierð gehiened. C. P. 298.
 Ælc ðara ðe bið gesaðmæd, he bið upāhafen. C. P. 298.
14. 12-14. Donne ðu hæbbe gegearwod underngifl oððe æfengifl, ne laða ðærtō nō (ðu nō ðærtō H.) ðine friend, ne ðinne (ðine H.) brōður, ne ðine cūðan, ne ðine welegan neahgebūras, ðylæs hie ðe dōn ðæt selfe. Ac ðonne ðu forme (feorme H.) gierwe on ælnessan, laða ðærtō wædlan, and wanhāle, and healte, and blinde; ðonne hist ðu eadig, forðon hie nyton mid hwæm hie hit ðe forgielðan. C. P. 322.
15. 7. Māra gefsa wyrð on hefonum for anum hræowsiendum ðonne ofer nigon and hundnigontig ryhtwīsa ðāra ðe him nān ðearf ne bið hræowsunga. C. P. 411.
16. 19. . . . ðæt he ælce dæge simblede, and mid micelre wiste
12. 42. . . . Quis, putas, est fidelis dispensator et prudens, quem constituet (*Greg.* constituit) dominus supra (*Greg.* super) familiam suam, ut det illis in tempore tritici mensuram?
12. 47. . . . Servus, qui cognovit voluntatem domini sui, et non praeparavit, et non fecit secundum voluntatem eius, vapulabit multis.
13. 27. . . . Nescio vos unde sitis; discedite a me, omnes operarii iniquitatis (*Greg.* Recedite a me operarii iniquitatis; nescio qui estis).
14. 11. . . . Omnis qui se exaltat humiliabitur; et (*Greg.* omnis) qui se humiliat exaltabitur.
14. 12-14. . . . Cum facis prandium aut coenam, noli vocare amicos tuos, neque fratres tuos, neque cognatos, neque vicinos divites, ne forte te et ipsi (*Greg.* et ipsi te) reinvitent, et fiat tibi retributio. Sed cum facis convivium, voca pauperes, debiles, claudos, et (*Greg.* om. et) caecos; et beatus eris, quia non habent retribuere tibi. . . .
15. 7. . . . Gaudium erit in coelo super uno peccatore poenitentiam agente (*Greg.* poenitente), (*Greg. ins. magis*) quam super nonaginta novem iustis, qui non indigent poenitentia (*Greg.* quibus non opus est poenitentia).
16. 19. . . . Qui induebatur purpura et bysso, et (*Greg.* qui) epulabatur quotidie splendide.

wære gefiormod, ƿnd ælce dæge geglenged mid purpuran ƿnd mid hwitum hrægle. C. P. 336.

|| . . . ƿætte ælce dæge symblede. C. P. 309.

16. 24. Fæder Habraham, miltsa mæ, ƿnd onsend Ladzarus, ƿætte hæ gewæte his Ƴtemestan finger on wættre, ƿnd mid ƿæm gecæle mine tungan, forƿæm ic eom cwielmed on ƿÿs llege. C. P. 309.

16. 25. Ðu onfenge Ðin gōd eal her on worulde. C. P. 391.

17. 10. Ðonne gē eall hæbben gedōn ƿæt sōw beboden is, Ðonne cweðe gē ƿæt gē sien unnytte ƿsowas, forƿæm gē ƿæt an worhton ƿæt gē niede scoldon. C. P. 322.

18. 12. Ic fæste tuwa on wucan. C. P. 312.

18. 14. See Luke 14. 11.

21. 19. On so(w)rum geðylde gē gehealdað sōwra sǣula. C. P. 218.

21. 34, 35. Behealdað sōw ƿæt gē ne gehēfgien sōwre heortan mid oferæte ƿnd oferdrynce, ƿnd mid mōnigfealdre greminge ƿisse worlde, . . . ƿÿlæs sōw hrædlice on becume se færlīca dōmes dæg ; . . . hæ cymð swæ-swæ grin ofer ealle ƿa þe eardiað ofer eorðan. C. P. 128.

|| Behaldað sōw ƿæt iowre heortan ne sien gehēfgode mid oferæte ƿnd druncennesse, ƿnd on tō manigfaldum ymbehogan ƿisse worlde, ƿÿlæs iow on ƿæm weorcum gemete se reða ƿnd se egeslica ƿæg, se cymð ofer ealle eorðwaran unðinged (ungeðinged H.), swæ-swæ grin. C. P. 316.

24. 49. Sittað sōw nū giet innan ceastre, ƿð-ƿæt gē weorðen full-gearowode mid ƿæm gæsðlican cræfte. C. P. 385.

16. 24. . . . Pater Abraham, miserere mei, et mitte Lazarum, ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma.

16. 25. . . . Receptisti bona in vita tua.

17. 10. . . . Cum feceritis omnia quae praecepta sunt vobis, dicite : Servi inutiles sumus ; quod debuimus facere, fecimus.

18. 12. Ieiuno bis in sabbato. . . .

21. 19. In patientia vestra possidebitis animas vestras.

21. 34, 35. Attendite autem vobis, ne forte (*Greg.* i ut non) graventur corda vestra in crapula et ebrietate, et (*Greg.* i aut in) curis huius vitae (*Greg.* i mundi), et (*Greg.* i ne forte) superveniat in vos repentina dies illa ; tamquam laqueus enim superveniet in (*Greg.* i veniet super) omnes qui sedent super faciem omnis terrae.

24. 49. . . . Vos autem sedete in civitate, quoadusque induamini virtute ex alto.

JOHN.

1. 12. Ðā þe hiene onfēngon, hē sālde him onwald ʒæt hīe meah-ton
beon Godes bearn. C. P. 84.
5. 30. Ne mæg ic nāne wuht dōn mīnes āgnes ʒonces, ac suā ic
dēme suā ic mīnne Fæder gehiere. C. P. 307.
- Ne sēce ic nō mīnne willan, ac mīnes Fæder ʒe mē hider
sēnde. C. P. 307.
6. 15. Iudēas cōmon ʒnd woldon hine dōn nīdenga tō kyninge.
Ðā se Hælend þæt ongeat, þā becirde hē hī ʒnd gehydde
hine. C. P. 32.
7. 38. See C. P. 467.
10. 12. See C. P. 88.
14. 27. Mīne sibbe ic ēow sēlle, ʒnd mīne sibbe ic lāte tō
Iow. C. P. 350.
16. 12. Fela ic hæbbe ēow tō sæganne, ac gē hit ne magon nū gīt
āberan. C. P. 236.
16. 22. Eft ic ēow gesio, ʒnd ʒonne blissiað ēowre heortan, ʒnd
ēowerne gefēan ēow nān mōn sēt ne genimð. C. P. 186.
21. 16. And¹ eft hē cwæð tō Petre ʒām apostole: Petrus, lufast
ʒū mē? Hē cwæð: Ðū wāst þæt ic ʒe lufige. And¹ þā cwæð
Dryhten: Fēd ʒonne mīn scēap, gif ʒū mē lufige. C. P. 42.

JOHN.

1. 12. Quotquot autem receperunt
eum, dedit eis potestatem filios
Dei fieri. . . .
5. 30. Non possum ego a me ipso
(*Greg.* Ego a me ipso non possum)
facere quidquam; (*Greg. ins.* sed)
sicut audio, iudico, . . . quia (*Greg.*
om. quia) non quaero voluntatem
meam, sed voluntatem eius qui
misit me (*Greg. ins.* Patris).
6. 15. Iesus ergo cum cognovisset
quia venturi essent ut raperent
eum, et facerent eum regem, fugit
iterum in montem ipse solus.
14. 27. Pacem relinquo vobis, pacem
meam do vobis. . . .
16. 12. . . . Multa habeo vobis
dicere, sed (*Greg. ins.* nunc) non
potestis (*Greg. ins.* illa) portare
modo (*Greg. om.* modo).
16. 22. . . . Iterum autem (*Greg. om.*
autem) videbo vos, et gaudebit
cor vestrum, et gaudium vestrum
nemo tollet a vobis.
21. 16. Dicit ei iterum (*Greg.* Hinc
Petro ait): Simon Ioannis, diligis
(*Greg.* amas) me? Ait illi:
Etiam, Domine, tu scis quia amo
te. Dicit ei: Pasce agnos meos
(*Greg.* Qui cum se amare protinus
respondisset, audivit: Si diligis
me, pasce oves meas).

¹ So Sweet.

ACTS.

2. 3. See C. P. 92.

2. 22-24. Ðone Nazareniscan Hælend ðæt wæs afandon¹ wer betwux eow on mægenum ond tæcnum ond foretæcnum, ða worhte Dryhten ðurh hine ongemang eow, ðone gæ beswicon ðurh unryhtwisa monna honda, ond ofslōgon ond ahēngon ðurh eower geðeaht, swā-swā hit God sēt fruman wisse ond ðeah geðafode; se ilca God hine eft āweahte tō onliesanne ða gehæftan on helle. C. P. 443.

2. 37, 38. Hwæt magon wē his nū dōn, brōður Petrus? Petrus andswarode ond cwæð: Dōð ærest hrēowsunga, ond weorðað siððan gefullwade. C. P. 443.

¶ Hrēowsiað, ond weorðað gefulwade eower ælc. C. P. 425.

5. 1 ff. See C. P. 114.

9. 5-7. Ascode ond cwæð: Hwæt eart ðu, Dryhten? Ða wæs him swiðe hraðe geandwyrd: Ic eom se Nazarenisca Hælend, ðe ðu ehtst. Ond ða cwæð hē: Dryhten, hwæt hætst ðu mē dōn? Ða ondwyrd him Dryhten: Áris, ond gong tō geonre byrg; ðe mon sægð ðara² hwæt ðu dōn scealt. C. P. 443.

10. 26. Áris, ne dō swā; hū, ne eom ic mon swā-ilce-swā ðu? C. P. 114.

17. 18. See C. P. 96.

ACTS.

2. 22-24. . . . Iesum Nazarenum, virum approbatum a Deo in vobis virtutibus et prodigiis et signis, quae fecit Deus per illum (*Greg.* per illum fecit Deus) in medio vestri, sicut et (*Greg. om.* et) vos scitis, hunc, definito consilio et praescientia Dei traditum, per manus iniquorum affigentes interemistis; quem Deus suscitavit, solutis doloribus inferni. . . .

2. 37, 38. . . . Quid (*Greg. ins.* ergo) faciemus, viri fratres? Petrus vero ad illos (*Greg.* Quibus mox dicitur): Poenitentiam, inquit, agite

(*Greg.* Agite poenitentiam), et baptizetur unusquisque vestrum. . . .

9. 5-7. Qui dixit (*Greg.* Nam cum prostratus requireret, dicens): Quis es, Domine? Et ille (*Greg.* Respondetur protinus): Ego sum Iesus (*Greg. ins.* Nazarenus), quem tu persequeris; . . . Dixit (*Greg.* Et cum repente subiungeret): Domine, quid me vis (*Greg.* iubes) facere? Et Dominus ad eum (*Greg.* Illico adiungitur): Surge, et (*Greg.* Surgens) ingredi civitatem, et ibi dicetur tibi quid te oporteat facere.

10. 26. . . . Surge, (*Greg. ins.* ne feceris); et ego ipse homo sum.

¹ Unusual for 'afandod.'

² Unusual for 'ðær.'

20. 26, 27. Hwæt, gē sint ealle mīne gewitan ȝæt ic eom clāne ȝnd unscyldig nū gīt tō-dæg ȝowres ȝelces blōdes; forȝām ic nāfre ne forwandode ȝæt ic iow ne gecȝōde eall Godes geȝeaht. C. P. 378.
22. 8. Ic eom se Nazarenisca Hælend ȝe ȝū ehtst. C. P. 443.
23. 6. Hwæt dō gē, broȝor, dōȝ esnlīce. Hū, ne eom ic ȝower gefera, ȝnd eom Fariseisc swā-same-swā gē? ȝnd forȝām mīn mōn eht þe ic bodige ymb ȝone tōhopan deadra mōnna ȝarīstea. C. P. 362.
23. 8. Ðā Saducie andsacedon ȝære ȝarīste ȝafter deaȝe; ȝnd ȝa Fariseos geliefdon ȝære ȝarīste. C. P. 362.

ROMANS.

1. 14. . . . Sanctus Paulus, se sceolde lēran ȝēȝor ge wīse ge unwise. C. P. 204.
1. 22. Hīe sādōn ȝæt hīe wāron wīse, ȝnd þā wurdon hīe dysige forȝon. C. P. 70.
7. 23. . . . ȝæt hē gesāwe oȝerne gewunan ȝnd oȝerne willan on his limum, ȝnd sē wāre feohtende wiȝ ȝām willan his mōdes, ȝnd hīne gehæftne lādde on synne gewunan. C. P. 423.
8. 15. Ne underfēngon gē nō ȝone gāst ȝet ȝām fulluhte tō ȝeowianne for ȝge, ac gē hīene underfēngon tō ȝām ȝæt ge Gode geāgnudu bearn beon scylen, forȝy wē clipiȝ tō Gode, ȝnd cweȝaȝ: Fæder, Fæder. C. P. 262.

20. 26, 27. . . . Contestor vos hodierna die, quia mundus sum a sanguine omnium; non enim subterfugi, quominus annuntiarem omne consilium Dei vobis.
22. 8. . . . Ego sum Iesus Nazarenus, quem tu persequeris.
23. 6. . . . Viri fratres, ego Phariseus sum, filius Phariseorum; de spe et resurrectione mortuorum ego iudico.
23. 8. Sadducei enim dicunt non esse resurrectionem . . . ; Pharisei autem . . . confitentur (*Greg. sum.*).

ROMANS.

1. 14. . . . Sapientibus et insipientibus debitor. . . .
1. 22. Dicentes enim se esse sapientes, stulti facti sunt.
7. 23. Video autem (*Greg. om.* autem) aliam legem in membris meis, repugnantem legi mentis meae, et captivantem me (*Greg.* captivum me ducentem) in lege peccati, quae est in membris meis.
8. 15. Non enim (*Greg. om.* enim) accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum, in quo clamamus: Abba, Pater.

12. 3. Ne wilnigen gē mære tō wietenne ðonne eow ðearf sie, ac wietað ðæt ðæt eow gemetlic sie, and eower ondefnu sien tō wietonne. C. P. 92, 94.
12. 16. Ne sculon gē nō ðyncan eow selfum tō wīse. C. P. 306.
12. 18. Ic wolde, gif hit swā bion meahte, ðæt gē wið ælcne mōnn hæfden sibbe, eowres gewealdes. C. P. 354.
13. 3. Gif ðu wille ðæt ðu ne ðyrfe ðe ondrædan ðinne hlaford, dō tela; ðonne hereð hē ðe. C. P. 457.
13. 11. Nū us is tīma ðæt wē onwæcnen of slæpe. C. P. 459.
13. 13. Ne gewunige gē nō tō oferetolnesse and tō oferdruncen- nesse. C. P. 316.
14. 3. Sē þe fæstan wille, ne tæle hē nō ðone þe ete. C. P. 310.
14. 21. . . . ðæt hit wære gōd ðæt mōn forðode flæsc and win for bi-sene his brōðrum. C. P. 318.
16. 19. Ic wille ðæt gē sien wīse tō gōde, and bilewite tō yfele. C. P. 236.

1 CORINTHIANS.

1. 12. Sume cwædon ðæt hīe wæron Apollan; sume cwædon ðæt hīe wæron Paulas (Saules H.); sume Petres; sum cwæð ðæt hē wære Cristes. C. P. 210.
1. 26. Ne sculon gē bion tō wīse æfter ðæs lichoman luste. C. P. 202.
1. 27. Ða þe woroldmōnnum ðynceað dysige, ða gecist Dryhten, forðæmpe [forðæm ðæt] hē ða lytegan . . . gescēnde. C. P. 202, 204.
12. 3. . . . Non plus sapere quam oportet sapere, sed sapere ad sobrietatem. . . .
12. 16. . . . Nolite esse prudentes (Greg. prudentes esse) apud vos-metipsos.
12. 18. Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes.
14. 21. Bonum est non manducare carnem, et non (Greg. neque) bibere vinum, neque in quo frater tuus . . . scandalizatur. . . .
16. 19. . . . Volo vos sapientes esse in bono, et (Greg. om. et) simplices (Greg. ins. autem) in malo.

1 CORINTHIANS.

13. 3. . . . Vis autem (Greg. om. autem) non timere potestatem? Bonum fac, et habebis laudem ex illa.
13. 11. . . . Hora est iam nos de somno surgere.
13. 13. . . . Non in comessionibus et ebrietatibus. . . .
14. 3. . . . Qui non manducat, manducantem non iudicet. . . .
1. 12. . . . Unusquisque vestrum dicit: Ego quidem sum Pauli; ego autem Apollo; ego vero Cephae; ego autem Christi (Greg. Ut alius Pauli, alius Apollo, alius Cephae, alius Christi esse se diceret).
1. 26. . . . Non multi sapientes secundum carnem. . . .
1. 27. . . . Quae stulta sunt mundi

3. 1, 2. Ic ne mæg nō tō ðow sprecan swā-swā tō gæstlicum, ac swā-swā tō flæsclicum, forðæm gē sint giet cildern on ðowrum geleafan; ðy ic sceal sellan ðow giet mioloc drincan, nalles flæsc etan. C. P. 459.
3. 3. Ðonne betweoxn ðow bið yfel anda qnd geflitu, hū ne bioð gē ðonne flæsclice? C. P. 344.
3. 18. Swelc ðower swelce him selfum ðynce ðæt hē (ðætte H.) wisust sie on ðæm lotwrencium, weorðe ðæs ærest dysig, ðæt hē mæge ðonon weorðan wīs. C. P. 202.
4. 21. Hwæðer wille gē ðæt ic cume tō ðow, þe mid gierde, þe mid mōnðwære gæste? C. P. 116.
5. 1, 2. Wē gehierdon betweohxn ðow unrythhæmed, ge swā unryht swā wē furðum betweohxn hæðnum mōnnum ne hierdun, ðæt is ðæt gē sume hæfdon ðowre stæpmōdor; qnd gē ðæs næfdon nāne sorge, qnd noldon frōm ðow adōn ðā þe ðæt dydon, ac wæron swā upahafene swā gē ær wæron. C. P. 210.
6. 4. Gif gē ymb worldcunde dōmas beon scylen, ðonne nime gē ðā þe on ðæm hīorede unweorðuste sien, qnd sættað þā tō dōmerum. C. P. 130.
6. 9, 10. Nāwðer nē ðā wōhhæmendan, nē ðā ðe diofulgielsum ðrowiað, nē ðā unfæsðrādan, ðe ne magon hira unrythhæmdes geswīcan, nē ðā ðrowas, nē ðā gietseras, nē ðā druncenwillnan, nē ðā wiergendan, nē ðā rēaferas, Godes rice ne gesittað. C. P. 401.

elegit Deus, ut confundat sapientes. . . .

3. 1, 2. . . . Non potui vobis loqui quasi spiritualibus (*Greg. spiritalibus*), sed quasi carnalibus; tamquam parvulis in Christo, lac vobis potum dedi, non escam. . . .
3. 3. Cum enim (*Greg. om. enim*) sit inter vos zelus et contentio, nonne carnales estis? . . .
3. 18. . . . Si quis videtur inter vos sapiens esse in hoc saeculo, stultus fiat ut sit sapiens.
4. 21. Quid vultis? in virga veniam ad vos, (*Greg. om. rel.*) an in charitate et spiritu mansuetudinis?
5. 1, 2. . . . Auditur inter vos fornicatio, et talis fornicatio qualis
- nec inter gentes, ita ut uxorem patris sui (*Greg. om. sui*) aliquis (*Greg. quis*) habeat; et vos inflati estis, et non magis luctum habuistis ut tollatur (*Greg. tolleretur*) de medio vestrum qui hoc opus fecit.
6. 4. Saecularia igitur iudicia si habueritis, contemptibiles qui sunt in ecclesia, illos constituite ad iudicandum.
6. 9, 10. . . . Neque fornicarii (*Greg. fornicatores*), neque idolis servientes, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque avari, neque ebriosi, neque maledici, neque rapaces, regnum Dei possidebunt.

6. 11. Gē wæron ær on yflum weorcum, ac gē sint nū geclænsode
 ƿnd gehālgode. C. P. 425.
6. 13. Fulga nū se mēte ðære wambe willan, ƿnd sƿo wamb ðæs
 mētes; ðonne tōwierpð God ægðer. C. P. 316.
7. 1. God bið mēn ðæt hē sƿe būtan wīfe. C. P. 397.
7. 2, 3. Hæbbe ælc mōn his wīf, ƿnd ælc wīf hiere ceorl; ƿnd
 dō ðæt wīf ðæm were ðæt hƿo him mid ryhte dōn sceal, ƿnd
 hē hiere swā sƿome, ðylæs hƿe on unryht hāmen. C. P. 98.
 ¶ God bið mannum ðæt ælc hæbbe his āgen wīf, ƿnd ælc wīf
 hire ceorl, ðylæs hƿi on unryht hāmen. C. P. 397.
 ¶ Āgife se wer his wīfe hire ryht on hira gesinscipe, ƿnd
 swā same ðæt wīf ðæm were. C. P. 397.
7. 5. Ne untresowsige gē nō sƿow betweoxn, būtan hūru ðæt gē sƿow
 gehæbben sume hwīle, ærðæmpe gē sƿowru gebedu ƿnd sƿowra
 offrunga dōn willen, ƿnd eft sōna cirrað tō sƿowrum ryht-
 hāmede. C. P. 98.
 ¶ Ne fornime incer nōðer oðer ofer will būtan geðafunge,
 ðæm tīnum ðe hē hine wille gebiddan, ac geæmtigeað inc tō
 gebedum. C. P. 399.
7. 6. Ne cweðo ic nō ðæt ðæt ic ær cwæð bebedende, ac lārende
 ƿnd geðafigende. C. P. 397.
7. 9. . . . ðæt hit sƿe bētere ðæt mōn gehƿewige ðonne hē
 birne. C. P. 401.
7. 29, 30. Ðā ðe wīf hæbben, sƿen ðā swelce hƿe nān hæbben; ƿnd
 ðā ðe wēpen, sƿen ðā swelce hƿi nō ne wēpen; ƿnd ðā ðe fægnigen,
 sƿen ðā swelce hƿi nō ne fægnigen. C. P. 395.
7. 30, 31. Sƿen ðā hæbbendan swelce hƿe nōwiht hæbben; ƿnd
6. 11. Et haec quidam fuistis, sed abluti estis, sed sanctificati estis. . . .
6. 13. Escā ventri, et venter escis; Deus autem et hunc et has destruet. . . .
7. 1. . . . Bonum est homini mulierem non tangere.
7. 2, 3. Propter fornicationem autem unusquisque suam uxorem habeat (Greg. suam habeat uxorem), et unaquaeque suum virum habeat. Uxori vir debitum reddat, similiter autem (Greg. om. autem) et uxor viro.
7. 5. Nolite fraudare invicem, nisi forte ex consensu ad tempus, ut vacetis orationi, (Greg. 2 om. rel.) et iterum revertimini in idipsum. . . .
7. 6. Hoc autem dico secundum indulgentiam, non secundum imperium.
7. 9. . . . Melius est enim (Greg. om. enim) nubere quam uri.
7. 29-31. . . . Qui habent uxores, tamquam non habentes sint; et qui fient, tamquam non fientes; et qui gaudent, tamquam non gaudentes; . . . qui emunt, tam-

- ðā ðe ðisses middangeardes notigað swelce hī his nō ne notigen. C. P. 387, 389.
7. 31. Ðyses middangeardes ansfen ofergæð. C. P. 395.
7. 35. Ðis ic cweðe for ðowerre ðearfe, ðylās ic ðow mid ænige grine gefoo. Ic ðow sæcgge hwæt ðow ārwyrdlicost is tō beganne, qnd hū gē fullecost magon Gode ðiowian ðæt ðow læst ðinga mierð. C. P. 401.
8. 8. Se ofermete ne befæst us næfre Gode. C. P. 316.
8. 9. Lōciað nū ðæt ðios ðowru læaf ne weorðe oðrum mōnnum tō biſwice. C. P. 451.
8. 11, 12. Ðonne forwyrð ðin brōður for ðinum ðingum, for ðone ār Crist geðrōwade. Swā, ðonne gē gesyngiað wið ðowre brōðer, qnd ofslēað hira untruma[n] gewit, ðonne gesyngige gē wið God. C. P. 451.
9. 9. Ne forbinde gē nō ðām ðerscendum (ðyrstendum H.) oxum ðone mūð. C. P. 104.
9. 20. Ðonne ic wæs mid Iudeum, ic wæs swelce hīe. C. P. 100.
10. 7. Ðæt folc sæt, æt, qnd dranc, qnd siððan aſyson qnd ðodon him plegean. C. P. 309.
10. 13. Ne gegripe ðow næfre nān costung būton mēnnesu. C. P. 70.
10. 33. Swā-swā ic wilnige on eallum ðingum ðæt ic mōnnum cweme qnd lreige. C. P. 146.
11. 31. Ðær wē us selfum dēmden, ðonne ne dēm(de) us nō God. C. P. 415.

quam non possidentes; et qui utuntur hoc mundo, tamquam non utantur; praeteritenim figura huius mundi.

7. 35. . . . Hoc ad utilitatem vestram dico; non ut laqueum vobis iniciam, sed ad id quod honestum est, et quod facultatem praebeat sine impedimento Dominum obsecrandi (*Greg.* Domino observandi).
8. 8. Esca . . . nos non commendat Deo. . . .
8. 9. Videte . . . ne forte haec licentia vestra offendiculum fiat infirmis.
8. 11, 12. Et peribit infirmus in tua (*Greg.* conscientia) scientia frater,

propter quem Christus mortuus est. Sic autem peccantes in fratres, et percutientes conscientiam eorum infirmam, in Christum peccatis.

9. 9. . . . Non alligabis (*Greg.* obturabis) os bovi trituranti. . . .
9. 20. . . . Factus sum Iudaeis tamquam Iudaeus. . . .
10. 7. . . . Sedit populus manducare et bibere, et surrexerunt ludere.
10. 13. Tentatio vos non apprehendit (*Greg.* apprehendat) nisi humana. . . .
10. 33. Sicut et ego per omnia omnibus placeo. . . .
11. 31. . . . Si nosmetipsos diiudicemus, non utique iudicemur.

13. 4. . . . Ʒæt sƿo Godes lufu sƿe geƷyld. C. P. 214.
 || Lufu bið geƷyldig. C. P. 222.
 || Hƿo bið mildu. C. P. 222.
14. 38. Sƿ þe God ne ongit, ne ongit God hine. C. P. 28.
15. 34. Onwæcnað, gē ryhtwisan, ƿnd ne syngiað mǣ. C. P. 461.

2 CORINTHIANS.

1. 17. Wæne gē nū Ʒæt ic ænigre leohtmōdnease bruce, oððe Ʒætte ic Ʒence æfter woruldluste, oððe wæne gē Ʒæt ægðer sƿe mid mē ge Gise ge Nese? C. P. 308.
1. 24 (Vulg. 23). Ne sint wē nāne wāldendas eowres geleafan, ac sint fultumend eowres gefean; forðæm þe gē stāndað on geleafan. C. P. 114.
2. 17. Swā-swā of Gode, beforan Gode, wē sprecað on Crīste. C. P. 370.
3. 17. Ðær se Dryhtnes Gāst is, Ʒær is frēodōm. C. P. 262, 264.
4. 5. We sint eowre Ʒeowas for Crīstes lufan. C. P. 116.
5. 13. Ðeah wē nū ofer ūre mǣð Ʒencen ƿnd smæagen, Ʒæt wē dōð for Gode; Ʒonne wē hit eft gemetlāceað, Ʒonne dōð wē Ʒæt for eow. C. P. 100.
5. 14, 15. Gif Crīst for us eallum deað wæs, Ʒonne weorðað ealle mēn deade; hwæt is Ʒonne bētre, Ʒā-hwīle-þe wē libben, Ʒonne wē ūres flāscres lustum ne libben, ac Ʒæs bebodum þe for us deað wæs ƿnd eft ārās? C. P. 42.

13. 4. Charitas patiens est, benigna est. . . .
14. 38. Si quis autem ignorat, ignorabitur.
15. 34. Evigilate, iusti, et nolite peccare. . . .
2. 17. . . . Sicut ex Deo, coram Deo, in Christo loquimur.
3. 17. . . . Ubi autem (Greg. om. autem) Spiritus Domini, ibi libertas.
4. 5. . . . Nos autem servos vestros per Iesum (Greg. Christum).
5. 13. Sive enim (Greg. om. enim) mente excedimus, Deo; sive sobrii sumus, vobis.

2 CORINTHIANS.

1. 17. . . . Numquid levitate usus sum? Aut quae cogito, secundum carnem cogito, ut sit apud me Est et Non?
1. 23. . . . Non quia dominamur fidei vestrae, sed adiutores sumus gaudii vestri; nam fide statis (Greg. fide enim statis).
5. 14, 15. . . . Si unus (Greg. Christus) pro omnibus mortuus est, ergo omnes mortui sunt; et (Greg. ins. si) pro omnibus mortuus est Christus (Greg. om. Christus, ins. superest) ut et (Greg. om. et) qui vivunt iam non sibi vivant,

6. 2. Nū is hiersumnesse tīma, ƿnd nū sint hǣlnesse dagas. C. P. 246
6. 7. Gað gē gewǣpnode, ǣgðer ge on ðā swiðran hƿnd ge on ðā winestran, mid ðǣm wǣpnum ryhtwīsnesse. C. P. 82.
8. 13, 14. Ne bīo gē oðrum mƿnnum swǣ giofole ðæt hit weorðe ƿow selfum tō geswince, ac ofer ðæt þe gē selfe genōg hǣbben, sƿllað ðæt ðearfum, ƿnd mid ðy gebetað hiora wǣdle, ðætte swǣ-ilce-swǣ hīe bīoð hēr gefylde mid ure genyhtsumnesse, wē beon ƿac mid hiora genyhtsumnesse. C. P. 324.
9. 6. Sē þe lýtēl sǣwð, hē lýtēl rīpeð. C. P. 324.
9. 7. . . . ðætte ðone gladan giefan God lufode. C. P. 322.
11. 29. Hwā bið geuntrumod, ðæt ic ne sīe ƿac geuntrumod? oððe hwā bið gescƿnded, ðæt ic ƿac ðæs ne scamige? C. P. 100.
 || Hwā bið medtrum, ðæt ic ne sīe ƿac for his ðingum sīoc? Oððe hwā bið gescƿnded, ðæt mē forðǣm ne scamige? C. P. 164.
12. 2, 4. Paulus, ðeah-þe hē wære gelæded on neornawƿng, þær hē ǣmde ðā dīgolnesse ðæs ðriddan hefores. . . . C. P. 98.

GALATIANS.

1. 10. Gif ic mƿnnum cwǣme ƿnd līcege, ðonne ne bīo ic nō Godes ðƿow. C. P. 146.
2. 11. See C. P. 144.
3. 1. ƒealā gē ungewitfullan Galatā, hwā gehƿfgade ƿow? C. P. 206.

sed ei qui pro ipsis mortuus est et resurrexit.

6. 2. . . . Ecce nunc tempus acceptabile, ecce nunc dies salutis.
6. 7. . . . Per arma iustitiae a dextris et a (*Greg. om. et a*) sinistris (*Greg. sinistrisque gradiens*).
8. 13, 14. Non enim (*Greg. om. enim*) ut aliis sit remissio, vobis autem tribulatio, sed ex aequalitate . . . Vestra abundantia illorum inopiam suppleat, ut et (*Greg. et ut*) illorum abundantia vestrae inopiae sit supplementum. . . .
9. 6. . . . Qui parce seminat, parce et metet. . . .
9. 7. . . . Hilarem enim datorem diligat Deus.

11. 29. Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror?

12. 2, 4. Scio hominem in Christo . . . raptum huiusmodi usque ad tertium coelum. . . . Quoniam raptus est in paradysum, et audivit arcana verba, quae non licet homini loqui (*Greg. sum.*).

GALATIANS.

1. 10. . . . Si adhuc hominibus placerem, Christi servus non essem.
3. 1. O insensati Galatae, quis vos fascinavit? . . .

3. 3. Swā dysige gē sint, ðætte ðæt, ðæt gē gæstlice underfengon, gē willað geandian flæsclice. C. P. 206.
5. 22. . . . ðætte ðæs Gastes wæstm sie lufu, qnd gefea, qnd ryht-wislicu sibb. C. P. 344.
6. 1. Gif hwa sie abisgod mid hwelcum scyldum, gē ðonne, þe gæstlice sindon, gelærað ða swelcan mid manðwærnesse gæste; gescæawiað eow selfe, ðylæs eow becyme costnung. C. P. 158.
6. 2. Bere eower ælc ððres byrðenne betweohxn eow, ðonne gefylle gē Godes æ. C. P. 218.
- ¶ Berað eowre byrðenna gemænlice betwux iow, ðonne gefylle gē Godes æ. C. P. 395.

EPHESIANS.

4. 3, 4. Geornlice gebinde gē iow tōeomne mid anmōdnesse qnd mid sibbe, ðæt gē sten swā gelices mōdes swā gē sint gelices lichoman, swā-swā gē ealle sint gelaðode tō anum tōhopan. C. P. 344.
4. 14. Ne læte gē eow ælcra lare wind awweggan. C. P. 306.
4. 31. Ælc ðweora, qnd ælc ierre, qnd unweorðscipe, qnd geclibs, qnd tæl, sie anumen fram eow, . . . and¹ ælc yfel forlæte gē on eowrum ingeðqnce. C. P. 222.
6. 1. Bearn, bæo gē underðiodde eowrum ieldrum mægum on Dryhtne. C. P. 188.
6. 4. Ne grēmige gē eowru bearn. C. P. 188.

EPHESIANS.

3. 3. Sic stulti estis, ut cum spiritu coeperitis, nunc carne consummimini (*Greg. consummimini*)? 4. 3, 4. Solliciti servare unitatem Spiritus in vinculo pacis. Unum corpus, et unus spiritus, sicut vocati estis in una spe vocationis vestrae.
5. 22. Fructus autem Spiritus est charitas, gaudium, pax. . . . 4. 14. . . . Non . . . circumferamur omni vento doctrinae.
6. 1. . . . Si praeoccupatus fuerit homo in aliquo delicto, vos, qui spirituales (*Greg. spirituales*) estis, huiusmodi instruite (*Greg. instruite huiusmodi*) in spiritu lenitatis (*Greg. mansuetudinis*), considerans te ipsum, ne et tu tenteris. 4. 31. Omnis amaritudo, et ira, et indignatio, et clamor, et blasphemia, tollatur a vobis, cum omni malitia.
6. 2. Alter alterius (*Greg. sec. Ital. Invicem*) onera (*Greg. ins. vestra*) portate, et sic adimplebitis legem Christi. 6. 1. Filii, obedite parentibus vestris in Domino. . . . 6. 4. . . . Nolite ad iracundiam provocare filios vestros. . . .

¹ So Sweet.

6. 5. Bioð ge underðiedde eowrum worldhlāfordum. C. P. 200.
 6. 9. Gē hlāfordas, dōð gē eowrum mōnnum ðæt ilce be hiora andefene, ƿnd gemetgiað ðone ðrean; geðenceað ðæt aegðer ge hiora hlāford ge eower is on hefonum. C. P. 200, 202.
 6. 15. Scēogeað eowre fett, þæt gē sīn gearwe tō gānne on sibbe weg æfter mīnra bōca bebodum. C. P. 44.

PHILIPPIANS.

2. 8. Crist ure Aliesend hiene selfne gesaðmēdde emne oð ðone dēað. C. P. 300.
 3. 19. . . . ðætte hiora wƿmb wære hiora God, ƿnd hīe dyden him hiora bīsmar tō weorðscīpe. C. P. 316.
 4. 10. Ic eom swiðe gefionde on Dryhtne ðætte gē æfre woldon ænige wuht eow selfum wītan ær ic hit eow wīte. Hit is gōd ðæt gē hit nū wietun. Næron gē nōht æmettige, ðeah gē wel ne dyden. C. P. 206.

COLOSSIANS.

2. 23. Oft, ðonne mōn mā fæst ðonne hē ðyrfe, ðonne eowað hē utan eaðmōdnesse, ƿnd for ðære ilcan eaðmōdnesse hē ofermōdegað innan mīcle ðy hefiglicor. C. P. 312.
 3. 5. Sīo gīdsung, þe . . . wære hearga ƿnd īdelnysse gefēra. C. P. 156.
 6. 5. . . . Obedite dominis carnalibus. . . .
 6. 9. Et vos, domini, eadem facite illis, remittentes minas, scientes quia (*Greg. quod*) et illorum et vester Dominus est in coelis. . . .
 6. 15. Calceati pedes in praeparatione evangelii pacis.

COLOSSIANS.

- PHILIPPIANS.
 2. 8. . . . (*Greg. ins.* Quia Redemptor noster) Humiliavit semetipsum, factus obediens usque ad mortem. . . .
 3. 19. . . . Quorum Deus venter est, et gloria in confusione ipsorum. . . .
 2. 23. Quae sunt rationem quidem habentia sapientiae in superstitione et humilitate, et non ad parcendum corpori, non in honore aliquo ad saturitatem carnis.
 3. 5. . . . Avaritiam (*Greg.* Et avaritia), quae est simulacrorum (*Greg.* idolorum) servitus.

1 THESSALONIANS.

2. 7. Wē sint gewordene swelce lýtlingas betweoxn ēow. C. P. 116.

2 THESSALONIANS.

1. 3, 4. Wē sculon simle sæcgean Gode ðancas for ēow, brōður, swā-swā hit wel wyrðe is, forðæmpe ēower geleafa hæfð oferðungen swiðe mōnegra oðerra mōnna, and ēower lufu is betweohxn ēow swiðe genyhtsumu, swā ðæt wē apostolas sint swiðe gefeonde ealle for ēowrum geleafan and for eo(w)rum geðylde. C. P. 212.
2. 1, 2. Ic ēow healsige, brōður, for ðæm tōcyme Dryhtnes Hælendan Cristes, and for ure gesōmnunge, ðæt gē nō tō hrædlice ne sien āstyrede frōm ēowrum gewitte, nē ēow tō swiðe ne [on]drædað for nānes mōnnes wordum, nē for nānes witgan gāste, nē ðeah ēow hwele ārendgewrit cume, swelce hit frōm us āsend (sænd H.) sīe, and ðāron cýðe ðæt se dōmes dæg nēah sīe. C. P. 212.
3. 14, 15. Swā-hwā-swā urum wordum and gewritum hieran nylle, dō hit mōn us tō witanne, and næbbe gē nænne gemānan wið hiene, forðæm ðætte hiene gesceamige. . . . Ne scule gē wið hiene gebēran swā-swā wið frond, ac gē him sculon cīdan swā-swā brēðer. C. P. 356.

1 THESSALONIANS.

2. 7. . . . Facti sumus (*Greg. ins. sicut*) parvuli in medio vestrum. . . .

2 THESSALONIANS.

1. 3, 4. Gratias agere debemus semper Deo (*Greg. Deo semper*) pro vobis, fratres, ita ut dignum est, quoniam supercrescit fides vestra, et abundat charitas uniuscuiusque vestrum in invicem, ita ut et nos ipsi in vobis gloriemur in ecclesiis Dei, pro patientia vestra et fide. . . .
2. 1, 2. Rogamus autem vos, fratres, per adventum Domini nostri Iesu Christi, et nostrae congregationis in ipsum, ut non cito moveamini a vestro sensu neque terreamini, neque per spiritum, neque per sermonem, neque per epistolam tamquam per nos missam, quasi instet dies Domini.
3. 14, 15. . . . Si quis non obedit verbo nostro per epistolam, hunc notate, et ne (*Greg. non*) commisceamini cum illo, ut confundatur. Et nolite quasi (*Greg. ut*) inimicum existimare (*Greg. ins. illum*), sed corripite ut fratrem.

1 TIMOTHY.

3. 1. Sē þe bisecephād [biscephāde] gewilnað, gōd weorc hē gewilnað. C. P. 52.
3. 2. Bisepe gedafenað þæt hē sīe tællēas. C. P. 52.
4. 1, 3. . . . Ðæt ðām forhæbbendum hwīlum gebyrede Ðæt hīe gewiten of hīera gelēafan, and forbīodað mannum Ðæt hīe hīwien, and ðā mēttas þe God self gescēop tō etonne gelēaf-fullum mōnnum, ðām þe ongietað sōðfæstnesse and Gode Ðanciað mid gōdum weorcum his gifa. C. P. 316, 318.
4. 11, 12. Bebiōd Ðis, and lāre; and ne forsio nān mōn Ðīne gioguðe. C. P. 385.
4. 13. Ðonne ic cume, Ðonne bēo Ðū ābisgōd ymbe rēdinge. C. P. 168.
5. 1. Ne Ðrēata Ðū nā Ðone ealdan, ac healsa hīene swā Ðīnne fæder. C. P. 180.
5. 8. Sē þe ne gīmð Ðāra þe his bēoð, and hūru Godes Ðēowa, hē wiðsæcð Godes gelēafan, and hē bið trēowlēas. C. P. 138.
5. 23. . . . Ðæt gē mōston drincan gewealden wīnes for ēowres magan mēdtrymnesse. C. P. 318.
6. 1. Ælc Ðāra þe sīe under ðām geoke hlāfordscīepes, hē sceal his hlāford āghwelcra āre and weorðscīpes wurðne on-munan. C. P. 200.
6. 10. . . . Ðæt ālcas yfles wyrtruma wære Ðæt mōn wilnode hwelcere gīdsunge. C. P. 72.

1 TIMOTHY.

3. 1. . . . Si quis episcopatum desiderat, bonum opus desiderat.
3. 2. Oportet ergo (*Greg. autem*) episcopum irreprehensibilem esse. . . .
4. 1, 3. . . . Discedent quidam a fide, . . . prohibentium nubere, abstinere a cibis quos Deus creavit ad percipiendum cum gratiarum actione fidelibus et iis (*Greg. his*) qui cognoverunt veritatem.
4. 11, 12. Praecepte haec, et doce. Nemo adolescentiam tuam contemnat. . . .
4. 13. Dum venio, attende lectioni. . . .
5. 1. Seniores ne increpaveris, sed obsecra ut patrem. . . .
5. 8. Si quis autem (*Greg. Qui*) suorum, et maxime domesticorum, curam non habet, fidem negavit, et est infideli deterior.
5. 23. . . . Modico vino utere propter stomachum tuum (*Greg. om. tuum*) et frequentes tuas infirmitates.
6. 1. Quicumque sunt sub iugo servi, dominos suos omni honore dignos arbitrentur. . . .
6. 10. Radix enim (*Greg. om. enim*) omnium malorum est cupiditas. . . .

6. 17. Sægceað ðæm welegum gind ðisne middangeard ðæt hie tō ofermodlice ne ðencen, nē tō wel ne trāwigen ðissum ungewissum welum. C. P. 180.

2 TIMOTHY.

2. 4. Nele (Ne [scyl]le H.) nān Godes ðeow hiene selfne tō ungemetlice gebindan on woruldscipum, ðylās hē mislicege ðæm þe hiene ār selfne gesealde. C. P. 130.
4. 1, 2. Ic ðe beþode beforan Gode and ðæm Hælendan Criste, se þe demende is cwicum and deaðum, and ic ðe beþode [beode] ðurh his tōcyme and ðurh his rīca, ðæt ðu stande on ðissum wordum, and hie lāre ægðer ge gedæftelice ge eac ungedæftelice. C. P. 96.
4. 2. Lāre hie, and healsa, and tæl hiera unðeawas, and ðeah geðyldelice. C. P. 290.

TITUS.

1. 9. . . . ðæt se lāreow sceolde bēon mihtig tō tyhtanne on hālweþde lāre, and eac tō ðreageanne ða þe him wiðstandan willen [willað]. C. P. 90.
1. 15. . . . þæt ðæm clānum wære eal clāne; and ðæm unclānum nāre nāht clāne. C. P. 316.
2. 15. Lār ðæt folc, and ðreata, and tæl, and hāt, ðæt hie witen ðæt ge sume anwāld habbað ofer hie. C. P. 290.

6. 17. Divitibus huius saeculi praecepe non sublime (*Greg. superbe*) sapere, neque sperare in incerto divitiarum (*Greg. ins. suarum*). . . .

verbum, insta opportune, importune; argue, obsecra, increpa in omni patientia et doctrina.

TITUS.

2 TIMOTHY.

2. 4. Nemo militans Deo implicat se negotiis saecularibus, ut ei placeat cui se probavit.
4. 1, 2. Testificor coram Deo et Iesu Christo, qui iudicaturus est vivos et mortuos per adventum ipsius et regnum eius, praedica

1. 9. . . . Ut potens sit exhortari in doctrina sana, et eos qui contradicunt arguere.

1. 15. (*Greg. ins. Quia*) Omnia munda mundis; coinquinatis autem et infidelibus nihil est mundum. . . .
2. 15. Haec loquere, et exhortare, et argue cum omni imperio. . . .

HEBREWS.

8. 13. Dætte nu forealdod is, ðæt is fornēah losod. C. P. 204.
 9. 4. See C. P. 124.
 11. 36, 37. Ða hālgan mēn geðafedon on ðisse worlde mōnig bismer
 and mōnige swyngēan, and mōnige bēndas and karcernu; hie
 wæron stēnde, and snidene mid snide; hie wæron costode, and
 mid sweordum hie wæron ofslægene. C. P. 204.
 12. 5, 6. Sunu min, ne āgimelēasa ðū Godes swingan, ne ðū ne
 bēo wērig for his ðreaunga, forðsēmpē God lufað ðone þe hē
 ðreað, and swingeð ælc bearn þe hē underfōn wile. C. P. 252.
 12. 9, 10. Ūre flæsclican fædras lærdon us, and wē hie ondredon;
 hie ðreadon us, and wē weorðodon hie; hū micle swiðor
 seculon wē ðonne bion gehiersume ðām þe ūre gasta Fæder
 bið, wið ðām þe (ðæt H.) wē mōten libban on ecnesse! Ūre
 flæsclican fædras us lærdon to ðām þe hiera willa wæs, ac ðæt
 wæs to swiðe scortre hwile, forðsēmpē ðeos world is swiðe lānu;
 ac se gāstlica Fæder, hē us lārð nytwyrðlicu ðing to underfōnne,
 ðæt is ðæt wē geearnigen ðæt æce lif. C. P. 254.
 12. 12, 13. Āstreþceað sower āgæledan hōnda and soweru cnēowu,
 and stæppað ryhte; ne healtigeað lēng, ac bioð hāla. C. P. 64.
 12. 14. Seceað sibbe and gōd to eallum mōnnum, butan ðære ne
 mæg nān mōn God gesfon. C. P. 344.

HEBREWS.

8. 13. . . . Quod autem (*Greg.* enim)
 antiquatur et senescit prope in-
 teritum est.
 11. 36, 37. Alii (*Greg.* Sancti) vero
 (*Greg.* om. vero) ludibria et ver-
 bera experti, insuper et vincula
 et carceres; lapidati sunt, secti
 sunt, tentati sunt, in occisione
 gladii mortui sunt. . . .
 12. 5, 6. . . . Fili mi, noli negligere
 disciplinam Domini, neque fatis-
 ceris ei (*Greg.* cum), ab eo
 argueris; quem enim diligit Do-
 minus castigat, flagellat autem
 omnem filium quem recipit.
 12. 9, 10. . . . Patres quidem carnis
 nostrae eruditores habuimus
 (*Greg.* habuimus eruditores), et
 verebamus eos; non multo magis
 obtemperabimus Patri spirituum,
 et vivemus? Et illi quidem in
 tempore paucorum dierum se-
 cundum voluntatem suam erudie-
 bant nos; hic autem ad id quod
 utile est in recipiendo sanctifi-
 cationem eius.
 12. 12, 13. . . . Remissas manus et
 soluta (*Greg.* dissoluta) genua
 erigite, et gressus rectos facite
 pedibus vestris, ut non claudicans
 quis erret, magis autem sanetur.
 12. 14. Pacem sequimini cum omni-
 bus, et sanctimoniam, sine qua
 nemo videbit Deum.

13. 4. Ðæm wōhhāmerum dæmeð Dryhten. C. P. 401.
 13. 7. Gemunað ðowerra foregengena ðara þe ðow bodedon Godes word, and behealdað hiera liif and hiera forðsið, and gongað on ðone gelæfan. C. P. 204.

JAMES.

1. 19. Sīe æghwælc mæn swiðe hræd and swiðe geornfull to gehieranne, and swiðe læt to sprecanne. C. P. 280.
 1. 26. Gif hwā tiohhað ðæt he æfæst sīe, and nyle gemiddian his tungan, ðæt mōd liehð him selfum, forðæm his æfæstnes bið swiðe idlu. C. P. 280.
 3. 1. Brōður, ne bæo ðower to fela lārēowa. C. P. 32.
 3. 8. . . . ðæt hīo wære swiðe unstill, yfel, and deaðberendes ātres full. C. P. 280.
 3. 14, 15, 17. Gif gē hæbben yfelne andan on iow, and tronan and geflitu on iowrum mōde, ne gilpe gē nō, nē ne fægnað ðæs, and ne flitað mid iowrum læasungum wið ðæm sōðe; forðæm sē wīsdōm nis ufan cumen of hefonum, ac hē is eorðlic, and wilðeorlic, and eac deofullic. Ac sē þe of Gode cymð, hē bið godes willan and gesibsum. C. P. 346, 348.
 4. 4. Swā-hwā-swā wille bion ðisse weorlde frēond to ungemetlice, hē bið gehāten Godes fēond. C. P. 421.

13. 4. . . . Fornicatores enim (*Greg. autem*) et adulteros iudicabit Deus.
 13. 7. Mementote praepositorum vestrorum qui vobis locuti sunt verbum Dei; quorum intuentes exitum conversationis, imitamini fidem.
 3. 1. Nolite plures magistri fieri, fratres mei. . . .
 3. 8. . . . Inquietum malum, plena veneno mortifero.
 3. 14, 15, 17. Quod si zelum amarum habetis, et contentiones sint (*Greg. sunt*) in cordibus vestris (*Greg. corde vestro*), nolite gloriari, et mendaces esse adversus veritatem; non est enim (*Greg. om. enim*) ista sapientia desursum descendens, sed terrena, animalis, diabolica. . . . Quae autem desursum est) sapientia primum quidem pudica est, deinde pacifica. . . .

JAMES.

1. 19. . . . Sit autem (*Greg. om. autem*) omnis homo velox ad audiendum, tardus autem ad loquendum. . . .
 1. 26. Si quis autem (*Greg. om. autem*) putat se religiosum esse, non refrenans linguam suam, sed seducens cor suum, huius vana est religio.
 4. 4. . . . Quicumque ergo (*Greg. om. ergo*) voluerit amicus esse saeculi huius, inimicus Dei constituitur.

1 PETER.

2. 9. Gē sint ācoren kynn Gode, ƿnd kynelices prēosthādes. C. P. 84.
3. 15. Bēoð simle gearwe tō lāronne ƿnd tō forƿfonne ālcum
 ƿāra þe ēow ryhtlice bidde ymbe ðone tōhopan þe gē habbað on
 ēow. C. P. 172.
4. 11. Swā-hwā-swā sprāce, sprāce hē Godes worde, swelce ðā
 word nā his ne stēn, ac Godes. C. P. 370.
 Gif hwā ðenige, ðenige hē swelce hē hit of Godes mægene
 ðenige, nās of his selves. C. P. 322.
5. 1, 2. Ic eom ēower efnðēowa, ƿnd Cristes ðrōwunge gewiota,
 ic ēow healsige ðæt gē fēden Godes heorde þe under ēow is ; . . .
 ungeniðde, mid ēorum āgnum willum, gē sculon ðencean for
 ēowre heorde Godes ðonces, nāles nō for fracoðlicum gestrēon-
 um. C. P. 136.
5. 3. Ne sint wē nāne wāldendas ðisses folces, ac wē sint tō bišene
 gesette ſurre heorde. C. P. 118.

2 PETER.

1. 5, 6. Nū gē habbað geleāfan, wyrcað nū gōd weorc, ƿnd habbað
 ðonne wiśdōm, ƿnd on ðēm wiśdōme habbað forhæfdnesse ƿnd
 ēac lērað, ƿnd hūru on ðære forhæfdnesse geðylde. C. P. 310.
2. 16. ðæt dumbe ƿnd ðæt gehæfte nēat ðreāde ðone witgan for
 his yflan willan, ðā hit clipode swā-swā mann, ƿnd mid
 ðy gestierde ðēm witgan his unryhtre ƿnd dysigre [dysigliere]
 wilnunge. C. P. 256.

1 PETER.

2. 9. Vos autem genus electum,
 regale sacerdotium. . . .
3. 15. . . . Parati semper ad satis-
 factionem omni poscenti vos ratio-
 nem de ea, quæ in vobis est, spe.
4. 11. Si quis loquitur, quasi ser-
 mones Dei; si quis ministrat (*Greg.*
 administrat), tamquam ex virtute
 quam administrat Deus. . . .
5. 1, 2. . . . Obsecro, consenior et
 testis Christi passionum, . . . pas-
 cite qui in vobis est gregem Dei,

providentes non coacte, sed spon-
 taneæ secundum Deum; neque
 turpis lucri gratia, sed voluntarie.

5. 3. Neque ut (*Greg.* Non) domi-
 nantes in cleris (*Greg.* clero), sed
 forma facti gregis. . . .

2 PETER.

1. 5, 6. . . . Ministrate in fide vestra
 virtutem, in virtute autem scien-
 tiam, in scientia autem absti-
 nentiam, in abstinencia autem
 patientiam. . . .
2. 16. Correptionem vero (*Greg. om.*

2. 21. . . . ƿæt him wære ƿetere ƿæt hi nō sōƿfæstnesse weg ne ongeaten, ƿonne hi underbæc gecƿerden siððan hi hine ongeaten. C. P. 445.
2. 22. . . . ƿæt se hund wille etan ƿæt hē sēr āspāw, qnd sfo sugu hi wi[l]e sylīan on hire sole, æfterðæmðe hfo āðwægen bið. C. P. 419.

1 JOHN.

4. 18. Sfo fullfrēmede Godes lufu ādrifeð āweg ðone ēge. C. P. 262.

REVELATION.

3. 2. Bio ðu wacor, qnd gebet ða weorc ðe dēadlicu sint in ðe; ne mette ic nō ðīn weorc fullfrēmed beforan mīnum Gode. C. P. 445.
3. 15, 16. Eala, wære hē āuðer, oððe hāt, oððe ceal[d]! Ac forðonðe hē is wlaco, qnd nis nāuðer, nē hāt, nē ceald, ðeah ic hine sūpe ic hine wille eft utāspīwan of mīnum mūðe. C. P. 445, 447.
3. 18. Smirewað eowre eagan mid sealfe, þæt gē mægen geslon. C. P. 68.
3. 19. Ic ðreage qnd swinge ða þe ic lufige. C. P. 252.
4. 8. . . . ƿæt hfe sīen ðām hefonlican nēatum gelice, þā wæron geēawde, swā hit āwriten is ƿæt hfe wæron ymb eall utan mid eagam besett, qnd eac innane eagna full. C. P. 194.

vero) habuit suae vesaniae; subiugale mutum animal (*Greg. om.* animal, *ins.* quod in), hominis voce loquens, prohibuit prophetae insipientiam.

2. 21. Melius enim (*Greg. om.* enim) erat illis (*Greg. eis*) non cognoscere viam iustitiae, quam post agnitionem retrorsum converti...
2. 22. . . . Canis reversus ad suum vomitum, et sus lota in volutabro luti.

1 JOHN.

4. 18. . . . Perfecta charitas foras mittit timorem. . . .

REVELATION.

3. 2. Esto vigilans, et confirma cetera quae moritura erant; non enim invenio opera tua plena coram Deo meo.
3. 15, 16. . . . Utinam frigidus esses, aut calidus! Sed quia tepidus es, et nec frigidus nec calidus, incipiam te evomere ex ore meo.
3. 18. . . . Collyrio inunge oculos tuos, ut videas.
3. 19. Ego quos amo, arguo et castigo. . . .
4. 8. Et quattuor animalia . . . in circuitu, et intus plena sunt ocu-

14. 3. Ðā singað ðone sang ðe nān mōn elles singan nē mæg, būton ðæt hun(d)teontig ōnd fēowertig ōnd fēower ðūsendo. C. P. 409.
14. 4. Ðæt sindan ðā, ðā ðe mid wīfum ne beoð besmitene, ōnd hira mægeðhād habbað gehealdenne; ðā folgiað ðām Lambe swā-hwær-swā hit færð. C. P. 409.
22. 17. Sē þe gehiere ðæt hiene mōn clipige, clipige hē eac oðerne, ōnd cweðe: Cum. C. P. 378.

- lis. . . (*Greg. sum.* Ostensa quippe coeli animalia in circuitu et intus oculis plena describuntur). quadraginta quattuor millia).
14. 4. Hi sunt, qui cum mulieribus non sunt coinquinati; virgines enim sunt. Hi (*Greg. et*) sequuntur Agnum quocumque ierit. . .
14. 3. . . . Nemo poterat dicere canticum, nisi illa centum quadraginta quattuor millia . . . (*Greg.* 22. 17. . . . Qui audit, dicat: Canticum cantant quod nemo potest dicere, nisi illa centum Veni. . .

THE LAWS OF KING ALFRED

(In Schmid's *Gesetze der Angelsachsen*, 2nd ed., pp. 58-66)

EXODUS.

20. 1-3, 7-17, 23. Drihten wæs sprecende þas word to Moyse, and þus cwæð : Ic eom Drihten þin God ; ic þe utgelædde of Egypta londe and of hiora þeowdōme. Ne lufa þu oðre frēmdes godas ofer mē. Ne minne noman ne eig þu on idelnesse, forþonþe þu ne bist unscyldig wiþ mē, gif þu on idelnesse eigest minne noman. Gemyne þæt þu gehālgige þone ræstedæg. Wyrcēað eow syx dagas, and on þām siofoðan rēstað eow. Forþām on syx dagum Crist geworhte heofenas and eorðan, sēs, and ealle gesceafta þe on him synt, and hine geræste on þone seofodan dæg ; and forþon Drihten hine gehālgode. Ara þinum fæder and þinre mēdder, þā þe Drihten sealde, þæt þu ste þý leng libbende on eorðan. Ne sleah þu. Ne lige þu dearnenga. Ne stala þu. Ne sæge þu lēase gewitnesse. Ne wilna þu þines nēhstan ierfes mid unryhte. Ne wyrc (þu) þe gyldne godas oððe seolfrene. Schmid 58.

EXODUS.

20. 1-3, 7-17, 23. Locutusque est Dominus cunctos sermones hos : Ego sum Dominus Deus tuus, qui eduxi te de terra Aegypti, de domo servitutis. Non habebis deos alienos coram me. . . . Non assumes nomen Domini Dei tui in vanum ; nec enim habebit insontem Dominus eum qui assumpserit nomen Domini Dei sui frustra. Memento ut diem sabbati sanctifices. Sex diebus operaberis,

et facies omnia opera tua. Septimo autem die sabbatum Domini Dei tui est ; non facies omne opus in eo, tu, et filius tuus et filia tua, servus tuus et ancilla tua, iumentum tuum, et advena qui est intra portas tuas. Sex enim diebus fecit Dominus coelum et terram, et mare, et omnia quae in eis sunt, et requievit in die septimo ; idcirco benedixit Dominus diei sabbati, et sanctificavit eum. Honora patrem tuum et matrem tuam, ut sis longaevus

21. 1-36. Þis synt þā dōmas þe þu him sættan scealt : Gif hwā gebicgge cristenne þeow, VI gear þeowige hē ; þy siofoðan beo hē fr̥oh orceapunga. Mid swelce hrægle hē insode, mid swelce gange hē ut. Gif hē wif self hæbbe, gange hīo ut mid him. Gif se hlāford him þonne wif sealde, sīe hīo and hire bearn þæs hlāfordes¹. Gif se þeowa þonne cwæðe : Nelle ic fr̥om mīnum hlāforde, nē fr̥om mīnum wife, nē fr̥om mīnum bearne, nē fr̥om mīnum ierfe², br̥enge hine þonne his hlāford to þæs temples dura, and purhþyrlige his eare mid æle, to tæcne þæt hē sīe æfre siððan þeow.

Þeah hwā gebycgge his dohtor on þeowenne, ne sīe hīo ealles swā þeowu swā oðru mēnnenu. Nāge hē hīe ut on elþeodig folc to bebycgganne ; ac gif hē hire ne r̥eccc, sē þe hīe bohte, læte hīe fr̥eo on elþeodig folc. Gif þonne hē alsefe his suna mid to hāmanne, dō hīere gyfta, and locige þæt hīo hæbbe hrægl, and þæt weorð sīe hire mægðhades, þæt is, se weotuma agife hē hire þone. Gif hē hire þara nān ne dō, þonne sīe hīo fr̥oh.

super terram quam Dominus Deus tuus dabit tibi. Non occides. Non moechaberis. Non furtum facies. Non loqueris contra proximum tuum falsum testimonium. Non concupisces domum proximi tui, nec desiderabis uxorem eius, non servum, non ancillam, non bovem, non asinum, nec omnia quae illius sunt. . . . Non facietis deos argenteos, nec deos aureos facietis vobis.

21. 1-36. Haec sunt iudicia quae propones eis : Si emeris servum Hebraeum, sex annis serviet tibi ; in septimo egredietur liber gratis. Cum quali veste intraverit, cum tali exeat ; si habens uxorem, et uxor egredietur simul. Sin autem dominus dederit illi uxorem, et pepererit filios et filias, mulier et liberi eius erunt domini sui, ipse vero exibat cum vestitu suo.

Quod si dixerit servus : Diligo dominum meum et uxorem ac liberos, non egrediar liber, offeret eum dominus diis, et applicabitur ad ostium et postes, perforabitque aurem eius subula, et erit ei servus in saeculum.

Si quis vendiderit filiam suam in famulam, non egredietur sicut ancillae exire consueverunt. Si applicuerit oculis domini sui cui tradita fuerat, dimittet eam ; populo autem alieno vendendi non habebit potestatem, si spreverit eam. Sin autem filio suo desponderit eam, iuxta morem filiarum faciet illi ; quod si alteram ei acceperit, providebit puellae nuptias, et vestimenta et pretium pudicitiae non negabit. Si tria ista non fecerit, egredietur gratis absque pecunia.

¹ Note the omission here.

² An insertion.

Se mōn se þe his gewēaldes mōnnan ofslea, swelte sē deaðe. Se þe hine þonne nēdes ofslōge, oððe unwillum oððe ungewēaldes, swelce hine God swā sēnde on his hōnda, and hē hine ne ymbseyrede, sīe hē fēores wyrðe and folcrynhtre bōte, gif he friðstōwe gesēce. Gif hwā þonne of giernesse and gewēaldes ofslea his þone nēhstan þurh searwa, aluc þū hine fram mīnum weofode, to-þam-þe hē deaðe swelte.

Se þe slea his fæder oððe his mōdor, sē sceal deaðe sweltan.

Se þe frone forstæle and hē hine bebygge, and hit [hym] onbestæled sīe þæt hē hine berēccan ne mæg, swelte sē deaðe.

Se þe werge his fæder oððe his mōdor, swelte sē deaðe.

Gif hwā slea his þone nēhstan mid stāne oððe mid fýste¹, and hē þeah utgangan mæge bi stafe, begite him lāce, and wyrce his weorc þā-hwile-þe hē self ne mæge.

Se þe slea his āgenne þeowne esne oððe his mēnnen, and hē ne sý idāges deað, þeah hē libbe twā niht oððe þreo, ne brō hē ealles swā scyldig, forþonþe hit wæs his āgen froh ; gif hē þonne sīe idāges deað, þonne sitte sīo scyld on him.

Gif hwā on cēase ēacniend wif gewerde, bēte þone sēwerðlan², swā him dōmeras gereccen ; gif hīo deað sīe, sēlle sāwle wið sāwle. Gif hwā oðrum his āge oððe, sēlle his āgen fore, toð fore toð, hōnda wið hōnda, fet fore fet, bærning fore bærning, wund wið wunde, lēl wið lēle.

Qui percusserit hominem volens occidere, morte moriatur. Qui autem non est insidiatus, sed Deus illum tradidit in manus eius, constituam tibi locum in quem fugere debeat. Si quis per industriam occiderit proximum suam et per insidias, ab altari meo evelles eum, ut moriatur.

Qui percusserit patrem suum aut matrem, morte moriatur.

Qui furatus fuerit hominem et vendiderit eum, convictus noxae morte moriatur.

Qui maledixerit patri suo vel matri, morte moriatur.

Si rixati fuerint viri, et percus-

serit alter proximum suum lapide vel pugno, et ille mortuus non fuerit, sed iacuerit in lectulo ; si surrexerit, et ambulaverit foris super baculum suum, innocens erit qui percusserit, ita tamen ut operas eius, et impensas in medicos, restituat.

Qui percusserit servum suum vel ancillam virga, et mortui fuerint in manibus eius, criminis reus erit ; sin autem uno die vel duobus supervixerit, non subiacebit poenae, quia pecunia illius est.

Si rixati fuerint viri, et percusserit quis mulierem praegnantem, et abortivum quidem fecerit, sed

¹ Note the omission.

² Much abridged.

Gif hwa aslea his þeowe oððe his þeowenne þæt eage ut, and he þonne hi gedō anigge, geofrēoge hie for þon. Gif he þonne þone tōð ofaslea, dōð þæt ilce.

Gif oxa ofhnite wer oððe wif, þæt hie dēade sien, sie he mid stānum ofworpod, and ne sie his flāsc eten. Se hlāford bið unscyldig, gif se oxa hntol wære twām dagum ær oððe þrim, and se hlāford hit nyste; gif he hit þonne wiste, and he hine inne betýnan nolde, and he þonne wer oððe wif ofslōge, sie he mid stānum ofworpod, and sie se hlāford ofslegen oððe [se man] forgolden, swā þæt witan tō rihte finden. Sunu oððe dohtor gif he ofstinge, þæs ilcan dōmes sie he wyrðe. Gif he þonne þeow oððe þeowmennen ofstinge, geselle þam hlāforde XXX scill. seolfres, and se oxa sie mid stānum ofworpod.

Gif hwa adelfe wæterpyt, oððe betýnedne ontýne, and hine eft ne betýne, gelde swelc neāt swelc þæron befealle, and hæbbe him þæt dēade.

Gif oxa oðres mōnnes oxan gewundige, and he þonne dēad sie, bebycgen þone oxan, and hæbben him þæt weorð gemāne, and

ipsa vixerit, subiacebit damno quantum maritus mulieris expetierit, et arbitri iudicaverint; sin autem mors eius fuerit subsecuta, reddet animam pro anima, oculum pro oculo, dentem pro dente, manum pro manu, pedem pro pede, adustionem pro adustione, vulnus pro vulnere, livorem pro livore.

Si percusserit quispiam oculum servi sui aut ancillae, et luscus eos fecerit, dimittet eos liberos pro oculo quem eruit. Dentem quoque si excusserit servo vel ancillae suae, similiter dimittet eos liberos.

Si bos cornu percusserit virum aut mulierem, et mortui fuerint, lapidibus obruetur, et non comedentur carnes eius; dominus quoque bovis innocens erit. Quod si bos cornupeta fuerit ab heri et nudiustertius, et contestati sunt dominum eius, nec recluserit eum, occideritque virum aut mulierem; et bos lapidibus obru-

etur, et dominum eius occident. Quod si pretium fuerit ei impositum, dabit pro anima sua quidquid fuerit postulatus. Filium quoque et filiam si cornu percusserit, simili sententiae subiacebit. Si servum ancillamque invaserit, triginta siclos argenti domino dabit, bos vero lapidibus opprimetur.

Si quis aperuerit cisternam et foderit, et non operuerit eam, cecideritque bos aut asinus in eam, reddet dominus cisternae pretium iumentorum; quod autem mortuum est, ipsius erit.

Si bos alienus bovem alterius vulneraverit, et ille mortuus fuerit; vendent bovem vivum, et dividunt pretium, cadaver autem mortui inter se dispertient. Sin autem sciebat quod bos cornupeta esset ab heri et nudiustertius, et non custodivit eum dominus suus; reddet bovem pro bove, et cadaver integrum accipiet.

ðac þæt flæsc swā þæs dēadan. Gif se hlāford þonne wiste þæt se oxa hnitol wære, and hine healdan nolde, selle him oðerne oxan fore, and hæbbe him eall þæt flæsc. Schmid 58, 60.

22. 1-6, 10-12, 16-31. Gif hwā forstele oðres oxan, and hine ofslæa oððe bebycgge, selle twēgen wið, and fower scēap wið anum. Gif hē næbbe hwæt hē selle, ste hē self beboht wið þām fto.

Gif þeof brece mannes hūs nihtes, and hē weorðe þær ofslegen, ne ste hē nā manslēges scyldig. Gif hē siððan æfter sunnan upgonge þis dæð, hē bið manslēges scyldig, and hē þonne self swelte, buton hē nreddāda wære. Gif mid him cwicum ste funden þæt hē ær stæl, be twyfealdum forgielde hē hit.

Gif hwā gewerde oðres monnes wingearð, oððe his æcras, oððe his landes āwuht, gebete swā hit mon geeahlige.

Gif fȳr ste ontended ryht¹ tō bærnenne, gebete þone æfwerðelsan se þæt fȳr ontent.

Gif hwā oðfæste his frēnd fto, gif hē hit self stæle, forgyld e be twyfealdum. Gif hē nyte hwā hit stæle, gelādige hine selfne, þæt hē þær nān fācn ne gefrēmede. Gif hit þonne cucu feoh wære, and hē secgge þæt hit hēre nāme, oððe þæt hit self ācwāle, and hē gewitnesse hæbbe, ne þearf hē þæt geldan. Gif hē þonne gewitnesse næbbe, and hē him ne getrēwe, swērige hē þonne.

22. 1-6, 10-12, 16-31. Si quis furatus fuerit bovem aut ovem, et occiderit vel vendiderit, quinque boves pro uno bove restituet, et quattuor oves pro una ove.

Si effringens fur domum sive suffodiens fuerit inventus, et accepto vulnere mortuus fuerit, percussor non erit reus sanguinis. Quod si orto sole hoc fecerit, homicidium perpetravit, et ipse morietur. Si non habuerit quod pro furto reddat, ipse venundabitur. Si inventum fuerit apud eum quod furatus est vivens, sive bos, sive asinus, sive ovis, duplum restituet.

Si laeserit quispiam agrum vel vineam, et dimiserit iumentum suum ut depascatur aliena, quid-

quid optimum habuerit in agro suo, vel in vinea, pro damni aestimatione restituet.

Si egressus ignis invenerit spinas, et comprehenderit acervos frugum sive stantes segetes in agris, reddet damnum qui ignem succenderit.

Si quis commendaverit proximo suo asinum, bovem, ovem, et omne iumentum, ad custodiam, et mortuum fuerit, aut debilitatum, vel captum ab hostibus, nullusque hoc viderit; iusiurandum erit in medio quod non extenderit manum ad rem proximi sui, suscipietque dominus iuramentum, et ille reddere non cogetur. Quod si furto ablata fuerit, restituet damnum domino.

¹ Lambarde has 'rȳp,' *harvest*, which is probably right.

Gif hwa fæmnan beswice unbeweddode, and hire mid slæpe, forgielde hfe, and hæbbe hi siððan him to wife. Gif þære fæmnan fæder hfe þonne sellan nelle, ægife he þæt fih æfter þam weotuman.

Þa fæmnan, þe gewuniað onfon gealdorcraeftigan, and scinlæcan, and wiccan, ne læt þu þa libban.

And sē þe hæme mid nētene, swelte hē deaðe.

And sē þe godgeldum onsæcge ofer God anne, swelte sē deaðe.

Ūtancumene and elþeodige ne geswene þu nō, forðonþe gē wæron tru elþeodige on Ægypta londe.

Þa wuduwan and þa stioþcild ne sceððað gē, nē hfe nāwēr deþiað. Gif gē þonne elles dōð, hfe cleopiað to mē, and ic gehiere hfe, and ic eow þonne slēa mid mīnum sweorde, and ic gedō þæt eowru wif beoð wydewan, and eowru bearne beoð stioþcild.

Gif þu fih to borge sēlle þinum gefēran, þe mid þe eardian wille, ne nede þu hine swā nēdling, and ne gehene þu hine mid þy eacan.

Gif mōn næbbe būton anfeald hrægl hine mid to wrēonne oððe to wērianne, and hē hit to wēdde sēlle, ær sunnan setlgonge sīe hit ægifen. Gif þu swā ne dēst, þonne cleopiað hē to mē, and ic hine gehiere, forþonþe ic eom swiðe mildheort.

Ne tæl þu þine Dryhten, nē þone hlāford þæs folces ne werge þu.

Si seduxerit quis virginem necdum desponsatam, dormieritque cum ea, dotabit eam, et habebit eam uxorem. Si pater virginis dare noluerit, reddet pecuniam iuxta modum dotis quam virgines accipere consueverunt.

Maleficos non patieris vivere.

Qui coierit cum iumento, morte moriatur.

Qui immolat diis occidetur, præterquam Domino soli.

Advenam non contristabis, neque affliges eum; advenae enim et ipsi fuistis in terra Aegypti.

Viduae et pupillo non noceritis. Si laeseritis eos, vociferabuntur ad me, et ego audiam

clamorem eorum, et indignabitur furor meus, percutiamque vos gladio, et erunt uxores vestrae viduae, et filii vestri pupilli.

Si pecuniam mutuam dederis populo meo pauperi qui habitat tecum, non urgebis eum quasi exactor, nec usuris opprimes.

Si pignus a proximo tuo acceperis vestimentum, ante solis occasum reddes ei; ipsum enim est solum quo operitur indumentum carnis eius, nec habet aliud in quo dormiat. Si clamaverit ad me, exaudiam eum, quia misericors sum.

Diis non detrahes, et principi populi tui non maledices.

þine tēoðan sceattas and þine frumripan, gongendes and weaxendes, agife þu Gode.

Eal þæt flāsc þæt wildēor lāfen, ne eten ge þæt, ac sællað hit hundum. Schmid 60, 62.

23. 1, 2, 4, 6-9, 13. Leases mōnnes word ne rēce þu nō þæs to gehieranne, nē his dōmas nē gēpafa þu, nē nāne gewitnesse æfter him ne saga þu.

Ne wēnd þu þe nō on þæs folces unrād and unryht gewil, on hiora sprāce and geclysp ofer þin ryht and (on) þæs un-wiſeetan lāre, nē him ne gēpafa.

Gif þe becume oðres mōnnes gīemeleas fīoh on hand, þeah hit sie þin feond, gecyðe hit him.

Dēm þu swiðe emne; ne dēm þu oðerne dōm þām welegan, oðerne þām eormen; nē oðerne þām liofran, and oðerne þām lāðran ne dēm þu.

Onscuna þu ā leasunga. Soðfæstne man and unscildigne, ne acwele þu þone nāfre.

Ne onfōh þu nāfre mēdsceattum, forþon hie ablēndað ful oft wīsa mōnna gēþōht, and hiora word onwēndað.

þām ēlþeodigan and utancumenan ne lēt þu nō uncūðlice wið hine, nē mid nānum unrihtum þu hine ne drēce.

Ne swerigen ge nāfre under hāðene godas, nē on nānum þingum ne cleopien ge tō him. Schmid 62, 64.

TOBIT.

4. 16. See Acts 15. 29, end.

Decimas tuas et primitias tuas non tardabis reddere; primogenitum filiorum tuorum dabis mihi. De bobus quoque et ovibus similiter facies: septem diebus sit cum matre sua, die octava reddes illum mihi.

... Carnem, quae a bestiis fuerit praegustata, non comedetis, sed proicietis canibus.

23. 1, 2, 4, 6-9, 13. Non suscipies vocem mendacii, nec iunges manum tuam ut pro impio dicas falsum testimonium.

Non sequeris turbam ad faciendum malum; nec in iudicio,

plurimorum acquiesces sententiae, ut a vero devies.

Si occurreris bovi inimici tui aut asino erranti, reduc ad eum.

Non declinabis in iudicium pauperis.

Mendacium fugies. Insontem et iustum non occides. . . .

Nec accipies munera, quae etiam excaecant prudentes, et subvertunt verba iustorum.

Peregrino molestus non eris. . . .

... Et per nomen externorum deorum non iurabitis, neque audietur ex ore vestro.

MATTHEW.

5. 17. . . . þæt hē ne cōme no þæs bebodu tō breccanne, nē tō forbēodanne, ac mid eallum gōdum tō ēacanne. Schmid 64.

ACTS.

15. 23-29. Þā apostolas and þā ęldran brōðor hālo ēow wýscað; and wē ēow cýðað þæt wē geāscodon þæt ure geferan sume mid ūrum wordum tō ēow cōmon, and ēow hefigran [wisan budan] tō healdanne þonne wē him budon, and ēow tō swiðe gedwealdon mid þām manigfealdum gebodum, and ēowra sāwla mā forhwerfdon þonne hīe gerihton. Þā gesōmnodon wē ūs ymb þæt, and ūs eallum gelicode þā þæt wē sēndon Paulus and Barnaban, mēn þā wilniað heora sāwla sēllan for Dryhtenes naman. Mid him wē sēndon Judam and Silam, þæt [hī] ēow þæt ilce sēcgan.

Þām Hālgan Gaste wæs gepūht and ūs, þæt wē nāne byrðene on ēow sēttan noldon ofer þæt þe ēow nēðpearf wæs tō healdenne, þæt is þonne þæt gē forberen þæt gē deōfolgyld ne weorðien, nē blōd ne picgen, nē āsmored, and frōm dērnūm geligerum; and þæt gē willen þæt oðre mēn ēow ne dōn, ne dōð gē þæt oðrum mannum. Schmid 64, 66.

MATTHEW.

5. 17. . . . Non veni (*T. Br.*¹ *ins.* legem) solvere, sed adimplere.

ACTS.

15. 23-29. . . . Apostoli et seniores fratres his qui sunt Antiochia, . . . Syriae, et Ciliciae, fratribus ex gentibus, salutem. Quoniam audivimus quia quidam ex nobis exeuntes turbaverunt vos verbis, (*T. Br. ins.* potius) evertentes animas vestras, quibus non mandavimus, placuit nobis collectis in unum eligere viros, et mittere ad vos cum carissimis nostris Barnaba et Paulo, hominibus

qui tradiderunt (*T. Br.* tradere cupiunt) animas suas pro nomine Domini nostri Iesu Christi. Misimus ergo (*T. Br.* etiam ad vos) Iudam et Silam, qui et ipsi vobis verbis (*T. Br.* verba) referent eadem.

Visum est (*T. Br.* et) enim Spiritui Sancto et nobis nihil ultra imponere vobis oneris quam haec necessaria (*T. Br.* hoc necessario): ut abstineatis vos ab immolatis simulacrorum, et sanguine, et suffocato, et fornicatione; a quibus custodientes vos, bene agetis . . . (*T. Br. add* Quod vobis non vultis fieri, non faciatis aliis).

¹ T. and Br. signify MS. Cott. Tit. A. 27 and Brompton's *Chronicon* respectively, where the Latin text corresponding with the Old English is found (see Schmid, pp. xxv, xxvi).

KING ALFRED'S VERSION
OF
BEDE'S ECCLESIASTICAL
HISTORY

GENESIS.

2. 24. Wer ƿnd wiif, heo tu beoð in anum lichƿman. B. H. 70.
3. 16. In saare þu cennest bearn. B. H. 76.
35. 29. Eald ƿnd dagana full. B. H. 152.
49. 27. Benjamin is risende wulf; on ærmergen he iteð hloðe,
ƿnd on æfenne herereaf dæleð. B. H. 92.

LEVITICUS.

12. 4, 5. Fore wæpnedbearne heo sceolde heo ahabban fr̥m Godes
huses ingonge þreo ƿnd þrtig daga; fore wifilde syx ƿnd syxtig
daga. B. H. 76.
15. 16. . . . þætte se wer, se ðe wære his wiife gemenged, þæt
he sceolde wætre aðwegen ƿnd bebaðad beon, ƿnd ær sunnan
setlgonge ne mōste in heora gesƿmnunge ingongan. B. H. 80.

GENESIS.

2. 24. . . . Erunt duo in carne una.
3. 16. . . . In dolore paries filios
(*Bede om. filios*). . . .
35. 29. . . . Senex et (*Bede ac*) plenus
dierum. . . .
49. 27. Benjamin lupus rapax;
mane comedet praedam, et vespere dividet spolia.

LEVITICUS.

12. 4, 5. Ipsa vero triginta tribus
diebus manebit; . . . omne sanc-
tum non tanget, nec ingredietur

in sanctuariam, donec impleantur
dies purificationis suae. Sin autem
feminam pepererit, . . . sexaginta
sex diebus manebit in sanguine
purificationis suae (*Bede sum. ut*
pro masculo diebus triginta tribus,
pro femina autem diebus sexa-
ginta sex debeat abstinere).

15. 16. Vir de quo egreditur semen
coitus, lavabit aqua omne corpus
suum, et immundus erit usque
ad vesperum (*Bede ut mixtus vir*
mulieri et lavari aqua debeat,
et ante solis occasum ecclesiam
non intrare).

18. 7. Ne onwroð þu scōndlicnesse þines fæder. B. H. 70.

20. 18. Sēo hālige æ mid ðeaðe slæhð, gif hwylc wāpnedmōn gōngeð tō mōnaðaðlium wiife. B. H. 78.

DEUTERONOMY.

23. 10, 11. Æfter bysmrunge sēo þurh slæp wāpnedmōnnum gelimpeð, . . . ðeosne mōn . . . sēo cyðnis þære ealdan æ bismiten cwið, . . . and him ne forgifed þætte hē mōte in Godes hus gongan, nemne hē sý wætre aðwegen, nē þonne gēna ær æfenna. B. H. 84.

1 SAMUEL.

21. 4. See B. H. 84.

1 CHRONICLES.

23. 1. See Gen. 35. 29.

JOB.

42. 17. See Gen. 35. 29.

PSALMS.

18. 13, 14. Drihten hleoðrað of heofonum, and se Hēhsta sēleð his stefne. Hē sēndeð his stræle, and hēo tōweorpeð; lægetas gemōnigfealdað, and hēo gedrefeð. B. H. 88.

32. 1. Þa beoð eadge þe heora wōnnesse forlætne beoð, and þara þe synna bewrigene beoð. B. H. 442.

51. 5. Ic wāt þæt ic wæs in wānessum gesacnod, and in scyldum mec cēnde mīn mōdor. B. H. 82.

18. 7. Turpitudinem patris tui . . . non discooperies (*Bede* revelabis).

20. 18. Qui coierit cum muliere in fluxu menstruo, et revelaverit turpitudinem eius, ipsaque aperuerit fontem sanguinis sui, interficietur ambo de medio populi sui (*Bede* sum. ita ut morte lex sacra feriat, si quis vir ad menstruatam mulierem accedat).

DEUTERONOMY.

23. 10, 11. Si fuerit inter vos homo qui nocturno pollutus sit somnio, egredietur extra castra, et non revertetur priusquam ad vesperam lavetur aqua; et post solis occasum regredietur in castra (*Bede*

sum. Si post inlusionem quae per somnium solet accidere, . . . hunc quidem testamentum veteris legis . . . pollutum dicit, et, nisi lotum aqua, usque ad vesperam intrare ecclesiam non concedit).

PSALMS.

18. 13, 14. . . . Intonuit de coelo Dominus, et Altissimus dedit vocem suam. . . . Et (*Bede* om. Et) misit sagittas suas, et dissipavit eos; fulgura multiplicavit, et conturbavit eos.

32. 1. Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata.

51. 5. Ecce enim in iniquitatibus

84. 7. Halige gongað of mægene in mægen; bið gesegen haligra God in wlite scēawunge. B. H. 212.

ECCLESIASTES.

3. 5. . . . þætte tid wære stānas tō sēndenne, and tid tō sōm-nienne. B. H. 262.

ISAIAH.

35. 7. In þēm cleofum, þe ær dracan eardodon, wære upyrnende grōwnes hrēodes and rixa. B. H. 230.

JONAH.

1. 12. Ic wāt þætte þæs storm for mē is cumen and sēnded wæs. B. H. 412.

MATTHEW.

8. 14, 15. . . . þā swægre Sanctus Petrus þæs apostoles, mid ðy heo wæs swēnced mid hāto and mid bryne fæferadle, þæt hio tō hrīnenisse þære Dryhtenlican hōnda sōmod onfæng hālo and mægen, and ārās, and ðām Hælende þegnade. B. H. 396.
9. 20, 22. Þæt wiif þe wæs prōwiende blōdes flōwnisse, heo ead-mōdlice wæs cumende æfter Drihtnes bæca, and gehrān þæt fæs his hrægles, and sōna instæpe hire untrymnes onweg gewāt, and heo wæs hāl geworden. B. H. 78.

conceptus sum, et in peccatis con-
cepit me mater mea.

84. 7. . . . Ibunt (*Bede ins. sancti*)
de virtute in virtutem; videbitur
Deus deorum in Sion.

ECCLESIASTES.

3. 5. (*Bede ins. Quia*) Tempus spar-
gendi (*Bede mittendi*) lapides, et
tempus colligendi. . . .

ISAIAH.

35. 7. . . . In cubilibus, in quibus
prius dracones habitabant, orietur
(*Bede oriretur*) viror calami et
iunci.

JONAH.

1. 12. . . . Scio enim ego quoniam
propter me tempestas haec gran-

dis venit. . . . (*Bede Quia propter
me est tempestas haec*).

MATTHEW.

8. 14, 15. Et cum venisset Iesus in
domum Petri, vidit socrum eius
iacentem, et febricitantem. Et
tetigit manum eius, et dimisit
eam febria, et surrexit, et minis-
trabat eis (*Bede sum. Socrum
beati Petri, quae cum febrium
fuisset ardoribus fatigata, ad tac-
tum manus Dominicae surrexit,
et, sanitate simul ac virtute re-
cepta, ministrabat eis*).
9. 20, 22. Et ecce mulier quae san-
guinis fluxum patiebatur duode-
cim annis accessit retro, et tetigit
fimbriam vestimenti eius. . . . Et
salva facta est mulier ex illa

11. 29. Nimað gē mīn geoc ofer ēow, eac ƿnd leorniað æt mē, þæt ic eom milde ƿnd eacmōdre heortan. B. H. 100.
 15. 11. Nales þætte ingongeð in mūð mōnnan besmīteð, ac þā ðe utgongað of mūðe, þā seondon þe þone mōnnan besmīteð. B. H. 80.
 15. 19. Of heortan utgongað yfele gepōhtas. B. H. 80.
 22. 37. Lufa ðu þinne Dryhten God. B. H. 370.
 22. 39. Lufa ðu þinne ðone nēstan. B. H. 370.
 25. 13. Waciað gē, forðonþe gē ne weoton nē ðone dæg nē ða tide. B. H. 210.

MARK.

6. 18. See B. H. 70.
 12. 30, 31. See Matt. 22. 37, 39.

LUKE.

8. 43. See Matt. 9. 20, 22.
 10. 27. See Matt. 22. 37, 39.
 11. 41. Ðætte ofer seo ƿnd tō lāfe, sellað ælmesse, ƿnd ēow bæoð eal clāno. B. H. 66.

JOHN.

8. 56. . . . blissade þæt hē gesāwe Drihtnes dæg, ƿnd hē hine geseah ƿnd gefeonde wæs. B. H. 474.

ACTS.

4. 32. Nænig heora of þām þe heo ahton ōwiht his bēon onsundrad cwæð, ac him eallum wæron eall gemæno. B. H. 64.

hora (*Bede sum.* Mulier quae fluxum patiebatur sanguinis, post tergum Domini humiliter veniens, vestimenti eius fimbriam tetigit, atque ab ea statim sua infirmitas recessit).

22. 39. Diliges proximum tuum (*Bede om.* tuum). . . .
 25. 13. Vigilate itaque, quia nescitis diem neque horam.

LUKE.

11. 29. Tollite iugum meum super vos, et discite a me, quia mitis sum, et humilis corde. . . .
 11. 41. . . . Quod superest, date elemosynam, et ecce omnia munda sunt vobis.

JOHN.

15. 11. Non quod intrat in os coinquinat hominem, sed quod procedit (*Bede* quae exeunt) ex ore, hoc coinquinat (*Bede* illa sunt quae coinquant) hominem.
 8. 56. . . . Exultavit ut videret diem meum (*Bede* Domini); vidit, et gavisus est.

ACTS.

15. 19. De corde enim (*Bede* Ex corde) exeunt cogitationes malae. . . .
 22. 37. . . . Diliges Dominum Deum tuum. . . .
 4. 32. Nec quisquam eorum quae possidebat (*Bede* Nullus eorum ex his quae possidebant) aliquid

4. 35. . . . þæt heo wæren tōdælende heora weoruldgood syndrigum mōnnum, swā āghwylcum þearf wæs. B. H. 66.
 7. 56 (Vulg. 55). Geseah he heofenas opene, geseah he Godes wuldur, and þone Hælend standende Godes on þā swiðran. B. H. 444.
 13. 48. Swā mōnige swā forðeode wæron tō æcum life. B. H. 138.
 17. 31. And wære tōweard tō dēmanne eorðan ymbhwyrft on rihtwīsnesse. B. H. 224.

ROMANS.

7. 23. Ic geseo oððere ā in mīnum leomum wiðfeohende þære ā mīnes moodes, and gehæftedne mec is lādende in synne ā, sēo is in mīnum leomum. B. H. 88.
 10. 2. Hī hæfdon Godes ellsnunge, ac nales æfter wīsdōme. B. H. 472.

1 CORINTHIANS.

5. 1. . . . swā þæt he eode tō his fæder wīfe. B. H. 110.
 7. 2, 9. Sē ðe hine ahabban ne mæg, hæbbe his wiif. B. H. 82.
 7. 6. Ðis ic cweðo æfter forðifnesse, nales æfter bebodo. B. H. 82.

2 CORINTHIANS.

4. 4. . . . þætte God þā mood þara ungelæsumra āblānde, þy-lās him scīne sēo onlihtnes Cristes godspelles and his wuldres. B. H. 122.

suum esse dicebat, sed erant illis
 (*Bede eis*) omnia communia.

4. 35. . . . Dividebatur autem (*Bede om. autem*) singulis, prout cuique opus erat.

7. 55. . . . Vidit gloriam Dei, et Iesum stantem a dextris Dei. . . . Video (*Bede vidit*) coelos apertos. . . .

13. 48. . . . Quotquot erant praeordinati ad vitam aeternam.

17. 31. . . . Iudicaturus est (*Bede esset*) orbem in aequitate. . . .

ROMANS.

7. 23. Video autem (*Bede om. autem*) aliam legem in membris meis repugnantem legi mentis meae, et captivantem me (*Bede captivum me ducentem*) in lege pec-

cati, quae est in membris meis.

10. 2. . . . Aemulationem Dei habent (*Bede habebant*), sed non secundum scientiam.

1 CORINTHIANS.

5. 1. . . . Ita ut uxorem patris sui aliquis habeat (*Bede Ita ut uxorem patris haberet*).

7. 2, 9. . . . Unusquisque suam uxorem habeat. . . . Quod si non se continent, nubant. . . . (*Bede Qui se continere non potest, habeat uxorem suam*).

7. 6. Hoc autem dico secundum indulgentiam, non secundum imperium.

2 CORINTHIANS.

4. 4. . . . Deus huius saeculi (*Bede saeculi huius*) excaecavit mentes

TITUS.

1. 15. Eall bið clæne clānum; þām besmitenum ƿnd ungelæfsumum nōht bið clæne. . . . Forðon bismiten syndon ge heora mōd ge ingewitnis. B. H. 8a.

2 PETER.

2. 22. *See* B. H. 110.

infidelium, ut non fulgeat illis
(*Bede* ne eis fulgeret) illuminatio
evangelii gloriæ Christi. . . .

TITUS.

1. 15. Omnia munda mundis; co-

inquinatis autem et infidelibus
nihil est mundum, sed inquinatae
sunt eorum et mens et conscientia
(*Bede* coinquinata sunt enim et
mens eorum et conscientia).

KING ALFRED'S VERSION
OF
OROSIUS' HISTORY

GENESIS.

19. 24 ; 37. 3 ; 44. 47, 54. *See* Oros. 32.

37. *See* Oros. 34.

EXODUS.

1. 8, 11 ff. ; 12. 31. *See* Oros. 34.

7. 20 ; 8. 3, 6, 17 ; 11. 10 ; 12. 51. *See* Oros. 36.

8. 24 ; 9. 3, 6, 10, 23-25 ; 10. 13, 15, 21, 22 ; 12. 29, 33, 37 ; 14. 5,
6 ff., 22, 28. *See* Oros. 38.

ÆLFRIC'S HOMILIES

GENESIS.

1. 3. Hē cwæð: Geweorðe leoht. And ðærrihte wæs leoht geworden. *Æ. H. i. 14.*
1. 26. Hē cwæð: Uton gewyrcean mannan to ure anlicnyse. *Æ. H. i. 16.*
|| Hē cwæð: Uton gewyrcean mannan to ure gelicnyse. *Æ. H. i. 288.*
1. 27. And hē worhte ða Adam to his anlicnyse. *Æ. H. i. 288; cf. ii. 324.*
1. 31. And hē beheold þa ealle his weorc ðe hē geworhte, and hi wæron ealle swiðe gōde. *Æ. H. i. 14.*
2. 2, 3. And on ðam seofodan dæge hē geændode his weorc, and geswac ða. And gehalgode þone seofodan dæg, forðanðe he on ðam dæge his weorc geændode. *Æ. H. i. 14.*
|| Þa geræste hē hine, and ðone dæg gehalgode. *Æ. H. ii. 206.*
2. 7. And God þa geworhte ænne mannan of lāme, and him onābleow gæst, and hine geliffæste, and hē wearð ða mann gesceapen on sǣwle and on lichaman. *Æ. H. i. 12.*
|| And hē worhte ða þone man mid his handum, and him onābleow sǣwle. *Æ. H. i. 16; cf. i. 20.*

GENESIS.

1. 3. Dixitque Deus: Fiat lux. Et facta est lux.
1. 26. Et ait: Faciamus hominem ad imaginem et similitudinem nostram. . . .
1. 27. Et creavit Deus hominem ad imaginem suam. . . .
1. 31. Viditque Deus cuncta quae fecerat, et erant valde bona. . . .
2. 2, 3. Complevitque Deus die septimo opus suum quod fecerat, et requieuit die septimo ab universo opere quod patrarat. Et benedixit diei septimo, et sanctificavit illum, quia in ipso cessaverat ab omni opere suo quod creavit Deus ut faceret.
2. 7. Formavit igitur Dominus Deus hominem de limo terrae, et inspiravit in faciem eius spiraculum vitae, et factus est homo in animam viventem.

2. 15-17. God þā hine gebrōhte on neorxnawange, and hine þær gelōgode, and him tō cwæð: Ealra þæra þinga þe on neorxnawange sindon þū mōst brūcan, and hī ealle bēoð þe betāhte, buton anum trēowe þe stęnt on middan neorxnawange; ne hrępa þū þæs trēowes wæstm, forþanðe þū bist deaðlic, gif þū þæs trēowes wæstm geetst. *Æ. H. i. 12, 14.*
2. 18. Þā cwæð God: Nis nā gedafenlic þæt þes man āna bēo, and næbbe nænne fultum; ac uton gewyrcean him gemacan, him tō fultume and tō frōfre. *Æ. H. i. 14.*
2. 19. And þā wæs Adam swā wis þæt God gelædde tō him nýtenu, and deorcynn, and fugeleynn, ðā-ðā hē hī gesceapene hæfde, and Adam him eallum naman gescēop; and swā-swā hē hī þā genamode, swā hī sindon gehātene. *Æ. H. i. 14.*
2. 21-23. And God þā geswefode pone Adam, and þā-þā hē slęp ðā genam hē ān rib of his sidan. And geworhte of ðām ribbe ænne wifman, and āxode Adam hū hēo hātan sceolde. Þā cwæð Adam: Hēo is bān of mīnum bānum, and flāsc of mīnum flāsce; bēo hire nama Virago, þæt is, fāmne, forðanðe hēo is of hire were genumen. *Æ. H. i. 14; cf. ii. 8, 58, 60.*
2. 25. And hī wæron ðā nacode. *Æ. H. i. 18.*
3. 1-5. Hē cōm ðā on næddran hīwe tō þām twām mannum, ārest tō ðām wīfe, and hire tō cwæð: Hwī forbēad God sōw þæs trēowes wæstm, ðe stęnt on middan neorxnawange? Þā cwæð þæt wīf: God us forbēad þæs trēowes wæstm, and cwæð þæt wē sceoldon deaðe sweltan, gif wē his onbyrigdon. Ðā
2. 15-17. Tulit ergo Dominus Deus hominem, et posuit eum in paradiso voluptatis, . . . praecepitque ei dicens: Ex omni ligno paradisi comede; de ligno autem scientiae boni et mali ne comedas; in quocumque enim die comederis ex eo, morte morieris.
2. 18. Dixit quoque Dominus Deus: Non est bonum esse hominem solum; faciamus ei adiutorium simile sibi.
2. 19. Formatis igitur Dominus Deus de humo cunctis animantibus terrae, et universis volatilibus coeli, adduxit ea ad Adam, ut videret quid vocaret ea; omne enim quod vocavit Adam animae viventis, ipsum est nomen eius.
2. 21-23. Immisit ergo Dominus Deus soporem in Adam; cumque obdormisset, tulit unam de costis eius. . . . Et aedificavit Dominus Deus costam quam tulerat de Adam in mulierem, et adduxit eam ad Adam. Dixitque Adam: Hoc nunc os ex ossibus meis, et caro de carne mea; haec vocabitur Virago, quoniam de viro sumpta est.
2. 25. Erat autem uterque nudus. . . .
3. 1-5. Sed et serpens erat callidior cunctis animantibus terrae quae fecerat Dominus Deus. Qui dixit

cwæð se deofol : Nis hit nā swā ðū sēgst, ac God wāt genōh geare, gif gē of ðam trēowe geetað, þonne beoð soweres eagan geopenode, and gē magon gesēon and tōcnāwan ægðer gē gōd ge yfel, and gē beoð englum gelice. *Æ. H. i. 16, 18.*

|| Swā mære gē beoð swā-swā englas, gif gē of þam trēowe etað, . . . and gē habbað gescēad ægðer gē gōdes ge yfeles. *Æ. H. i. 176.*

3. 6. Wearð þeah þæt wif forspanen þurh ðæs deofles lāre ; and genam of ðæs trēowes wæstmē, and geæt, and sealde hire were, and hē geæt. *Æ. H. i. 18 ; cf. ii. 230, 240, 330.*

3. 17, 18. And cwæð : Forðanðe ðū wære gehýrsum ðines wifes wordum, and mīn bebod forsāwe, þu scealt mid earfoðnyssum þe mētes tilian. And sēo eorðe, þe is āwyriged on þinum weorce, sylð þe ðornas and brēmbas. *Æ. H. i. 18.*

|| Þornas and brēmbas þe sceolon wexan, forðanðe ðū wære þinum wife gehýrsum swiðor þonne mē, mihtigum Drihtne. *Æ. H. ii. 254.*

|| Sēo eorðe, þe is āwyriged on ðinum weorce, āgifið þe ðornas and brēmbas. *Æ. H. ii. 406.*

3. 19. Þu eart of eorðan genumen, and þu āwēnst tō eorðan. Þu eart dūst, and ðū āwēnst tō dūste. *Æ. H. i. 18.*

|| Þu eart eorðe, and þu gewēnst tō eorðan. Ðu eart dūst, and þu gewēnst tō dūste. *Æ. H. i. 300.*

3. 20. Ða sētte Adam eft hire oðerne naman, *Æua*, þæt is, lif ; forðanðe hēo is ealra lybbendra mōdor. *Æ. H. i. 14.*

ad mulierem : Cur praecepit vobis Deus ut non comederetis de omni ligno paradisi ? Cui respondit mulier : De fructu lignorum quae sunt in paradiso vescimur ; de fructu vero ligni quod est in medio paradisi praecepit nobis Deus ne comederemus, et ne tangeremus illud, ne forte moriamur. Dixit autem serpens ad mulierem : Nequaquam morte moriemini. Scit enim Deus quod in quocumque die comederitis ex eo, aperientur oculi vestri, et eritis sicut dii, scientes bonum et malum.

3. 6. Vidit igitur mulier quod bonum esset lignum ad vescendum, et pulchrum oculis, aspectuque de-

lectabile ; et tulit de fructu illius, et comedit, deditque viro suo, qui comedit.

3. 17, 18. Adae vero dixit : Quia audisti vocem uxoris tuae, et comedisti de ligno ex quo praeceperam tibi ne comederes, maledicta terra in opere tuo ; in laboribus comedes ex ea cunctis diebus vitae tuae. Spinas et tribulos germinabit tibi, et comedes herbam terrae.

3. 19. . . . Pulvis es, et in pulverem reverteris.

3. 20. Et vocavit Adam nomen uxoris suae *Heva*, eo quod mater esset cunctorum viventium.

3. 21. God him worhte ða reaf of fellum, and hi wæron mid þam fellum gescrýdde. *Æ. H. i. 18.*
3. 24. And adræfde hi bûtu of neornxawange. *Æ. H. i. 18.*
4. 8. *See Æ. H. ii. 58.*
5. 4, 5. And hē and his wif ða bearn gestrýndon, ægðer ge suna ge dohtra. And hē leofode nigon hund gēara and þrittig gēara, and siððan swealt. *Æ. H. i. 20.*
5. 24. *See Æ. H. i. 308.*
6. 14, 15. Wyrc þe nū ænne arc, þreo hund fæðma lang, and fiftig fæðma wīd, and þritig fæðma hēah; gehrēf hit eall, and geclæm ealle þa sēamas mid tyrwan¹. *Æ. H. i. 20.*
6. 17, 18. Ic wille sēndan flōd ofer ealne middangeard. . . . Ic wylle forðon eal mancynn mid wætere for heora synnum; ac ic wylle gehealdan þe ænne, and þin wif, and þine þrý suna, Sem, and Cham, and Iafeth, and heora þreo wif². *Æ. H. i. 20.*
6. 19. Ic gegaderige in tō þe of deorcynne and of fugelecynne symble gemacan, þæt hi eft tō fōstre bēon. *Æ. H. i. 20; cf. i. 536.*
7. 1. Forðanþe ðu eart rihtwīs, and mē gecwēme, . . . gā inn syððan mid þinum hrwum. *Æ. H. i. 20.*
7. 11, 12. God . . . æsēnde rēn of heofonum fēowertig daga tōgædere, and geopenode þær tōgēanes ealle wyllspringas and wæterþeotan of þære micclan niwelnyse. *Æ. H. i. 22.*

3. 21. Fecit quoque Dominus Deus Adae et uxori eius tunicas pelli-
ceas, et induit eos.
3. 24. Eiecitque Adam. . . .
5. 4, 5. . . . Genuitque filios et filias.
Et factum est omne tempus quod
vixit Adam anni nongenti tri-
ginta, et mortuus est.
6. 14, 15. Fac tibi arcam, . . . et bitu-
mine linies intrinsecus et extrin-
secus. . . . Trecentorum cubitorum
erit longitudo arcae, quinquaginta
cubitorum latitudo, et triginta
cubitorum altitudo illius.
6. 17, 18. Ecce ego adducam aquas
diluvii super terram, ut interfici-

ciam omnem carnem, in qua
spiritus vitae est subter coelum;
universa quae in terra sunt consu-
mentur. Ponamque foedus meum
tecum; et ingredieris arcam tu,
et filii tui, uxor tua, et uxores
filiorum tuorum, tecum.

6. 19. Et ex cunctis animantibus
universae carnis bina induces in
arcam, ut vivant tecum, mascu-
lini sexus et feminini.

7. 1. . . . Ingredere tu, et omnis
domus tua, in arcam; te enim
vidi iustum coram me in genera-
tione hac.

7. 11, 12. . . . Rupti sunt omnes

¹ *Ælfric* has inverted the order of these passages; they are here somewhat disjoined, and rearranged in the Biblical order.

² From Gen. 7. 13, 'Sem, et Cham, et Iapheth, . . . et tres uxores filiorum.'

7. 13. See Gen. 6. 17, 18, note.
7. 16, 17. God belæc hi bynnan þām arce. . . . Ðæt flōd wēox ǣ and abær up þone arc, and hit oferstāh ealle dūna. Æ. H. i. 22.
7. 21. See Æ. H. i. 22.
8. 13. See Æ. H. ii. 58; cf. Gen. 7. 11, 12.
9. 11, 14, 15. Ic wylle sættan mīn wēdd betwux mē and ēow tō þisum behāte: þæt is, þonne ic ofertēo heofenas mid wolcnum, þonne bið ætēowod mīn rēnboga betwux þām wolcnum, þonne beo ic gemyndig mīnes wēddes, þæt ic nelle heononforð mancynn mid wætere ādrēncan. Æ. H. i. 22.
9. 18. See Æ. H. i. 20.
9. 29. Noe leofode on eallum his life, ær þām flōde and æfter þām flōde, nigon hund gēara and fiftig gēara; and he þā forðferde. Æ. H. i. 22.
10. 21, 22, 24. See Æ. H. i. 24.
11. 1. Þā wæs ān gereord on eallum mancynne. Æ. H. i. 318; cf. i. 22.
 || Eal middaneard hæfde āne spræce. Æ. H. ii. 472.
11. 4. Ðā cwædon hi betwux him þæt hi woldon wyrcean āne burh, and ænne stýpel binnon þære byrig, swā heahne þæt his hrōf astige up tō heofenum. Æ. H. i. 22.
 || Hit getimode æfter Noes flōde, þæt entas woldon ārēran āne burh, and ænne stýpel swā heahne þæt his hrōf astige oð heofon. Æ. H. i. 318; cf. ii. 198.
 || Men woldon him ārēran swā heahne stýpel þæt his hrōf astige tō heofenum. Æ. H. ii. 472.

fontes abyssi magnae, et cataractae coeli apertae sunt, et facta est pluvia super terram quadraginta diebus et quadraginta noctibus.

7. 16, 17. . . . Inclusit eum Dominus de foris. Factumque est diluvium quadraginta diebus super terram, et multiplicatae sunt aquae, et elevaverunt arcam in sublime a terra.
9. 11, 14, 15. Statuam pactum meum vobiscum, et nequaquam ultra interficietur omnis caro aquis diluvii, neque erit deinceps diluvium dissipans terram. . . . Cumque ob-

duxero nubibus coelum, apparebit arcus meus in nubibus, et recordabor foederis mei vobiscum, et cum omni anima vivente quae carnem vegetat, et non erunt ultra aquae diluvii ad delendum universam carnem.

9. 29. Et impleti sunt omnes dies eius nongentorum quinquaginta annorum; et mortuus est.
11. 1. Erat autem terra labii unius, et sermonum eorundem.
11. 4. Et dixerunt: Venite, faciamus nobis civitatem et turrim, cuius culmen pertingat ad coelum. . . .

11. 7, 8. Ða cōm God þærtō, þā-ða hi swiðost worhton, and sealde ælcum menn, þe ðær wæs, synderlice spræce. Ða wæron þær swā fela gereord swā ðær manna wæron; and heora nān nyste hwæt oðer cwæð. And hi ða geswicon þære getimbrunge, and toferdon geond ealne middangeard. *Æ. H. i. 22.*

|| God eac forði hi tōstencete, swā þæt hē forgeaf ælcum ðæra wyrhtena seltcūð gereord, and heora nān ne cūðe oðres spræce tōcnāwan. Hi ða geswicon ðære getimbrunge, and toferdon geond ealne middangeard. *Æ. H. i. 318.*

|| Ac se Ælmihtiga tōwearp heora anginn, swā þæt hē forgeaf ælcum ðæra wyrhtena synderlic gereord, and heora nān nyste hwæt oðer gecwæð. *Æ. H. ii. 472.*

11. 10-17. *See* *Æ. H. i. 24.*

12. 3. *See* *Gen. 26. 4.*

15. 13, 14, 16. Ða cwæð se Ælmihtiga God tō Abrahame: Wite ðu þæt ðin cynn sceal seldædig wunian on oðrum earde fower hund geara, and hi hi on ðeowte gebringað, and micclum swencað. Soðlice ic deme ðam folce; and ðin mægð siððan mid micclum æhtum of ðam lande færð, and on ðam feorðan enðowe hi gecyrrað hider ongean. *Æ. H. ii. 190.*

17. 1, 2. God . . . him tō cwæð: Ic eom Ælmihtig Drihten; gang beforan mē, and bēo fulfræmed. And ic sette min wēd betwux mē and ðe, and ic ðe þearle gemenigfylde. *Æ. H. i. 90.*

17. 3. Abraham hine āstrehte eallum limum tō eorðan. *Æ. H. i. 90.*

17. 5. Ne bēo ðu geciged heononforð Abram, ac Abraham, forðan-þe ic gesette ðe manegra þeoda fæder. *Æ. H. i. 92.*

11. 7, 8. Venite igitur, descendamus, et confundamus ibi linguam eorum, ut non audiat unusquisque vocem proximi sui. Atque ita divisit eos Dominus ex illo loco in universas terras, et cessaverunt aedificare civitatem.

15. 13, 14, 16. Dictumque est ad eum: Scito prænoscens quod peregrinum futurum sit semen tuum in terra non sua, et subiicient eos servituti, et affligent quadringentis annis. Verumtamen gentem cui servituri sunt ego indicabo; et post haec egredientur cum

magna substantia. . . . Generatione autem quarta revertentur huc. . . .

17. 1, 2. . . . Dixitque ad eum: Ego Deus omnipotens; ambula coram me, et esto perfectus. Ponamque foedus meum inter me et te, et multiplicabo te vehementer nimis.

17. 3. Cecidit Abram pronus in faciem.

17. 5. Nec ultra vocabitur nomen tuum Abram, sed appellaberis Abraham, quia patrem multarum gentium constitui te.

17. 6, 7. Cyningas aspringað of ðe. And ic sette min wēd betwux mē and ðe, and þīnum ofspringe æfter ðe, þæt ic bæo ðm God and ðines ofspringes. *Æ. H. i. 90.*
17. 9, 10, 12. Heald þu min wēd, and þīn ofspring æfter ðe on heora mægðum. Ðis is min wēd þæt ge healdan sceolon betwux mē and eow, þæt ælc hysecild on eowrum cynrene bæo ymbsniden; þæt tæcn sý betwux mē and eow. Ælc hysecild, þonne hit eahta nihta eald bið, sý ymbsniden, ægðer ge æpelboren ge þeowetling. *Æ. H. i. 90, 92.*
17. 14. Swā hwylc hysecild swā ne bið ymbsniden on þam fylmene his flæsces his sawul losað, forðanþe he aýdlode min wēd. *Æ. H. i. 94.*
- ¶ And sē ðe þis forgæið his sawul losað, forðanþe he min wēd aýdlode. *Æ. H. i. 92.*
17. 15, 16. Ne ðin wif ne bæo gehāten Sarai, ac bæo gehāten Sarra; and ic hi geblætsige, and of hire ic ðe sylle sunu. *Æ. H. i. 92.*
17. 17. *See Æ. H. i. 92.*
17. 19, 22, 26, 27. (Of hire ic ðe sylle sunu,) þone ðu gecigest Isaac; and ic sette min wēd tō him and tō his ofspringe on ecere fæstnunge. And æfter ðære spræce se Ælmihtiga upgewende. On þam ylcan dæge wæs Abraham ymbsniden, and eal his hýred. *Æ. H. i. 92; cf. i. 90.*

17. 6, 7. . . . Regesque ex te egredientur. Et statuum pactum meum inter me et te, et inter semen tuum post te in generationibus suis, foedere sempiterno; ut sim Deus tuus, et seminis tui post te.
17. 9, 10, 12. . . . Et tu ergo custodies pactum meum, et semen tuum post te in generationibus suis. Hoc est pactum meum quod observabitis inter me et vos: . . . Circumcidetur ex vobis omne masculinum. . . . Infans octo dierum circumcidetur in vobis, omne masculinum in generationibus vestris; tam vernaculus quam emptitius circumcidetur, et quicumque non fuerit de stirpe vestra.
17. 14. Masculus, cuius praeputii

caro circumcisa non fuerit, deletur anima illa de populo suo, quia pactum meum irritum fecit.

17. 15, 16. . . . Sarai uxorem tuam non vocabis Sarai, sed Saram. Et benedicam ei, et ex illa dabo tibi filium. . . .

17. 19, 22, 26, 27. . . . Sara uxor tua pariet tibi filium, vocabisque nomen eius Isaac; et constituam pactum meum illi in foedus sempiternum, et semini eius post eum. . . . Cumque finitus esset sermo loquentis cum eo, ascendit Deus ab Abraham. . . . Eadem die circumcisis est Abraham; . . . et omnes viri domus illius . . . pariter circumcisi sunt.

18. 2. *See* *Æ. H. ii.* 234.

18. 18. *See* *Gen.* 26. 4.

19. 1. *See* *Æ. H. i.* 3.

19. 24, 25. *See* *Æ. H. i.* 246.

21. 4. And syððan his sunu Isaac, on ðam eahtoðan dæge his æcennednyse. *Æ. H. i.* 92.

22. 2, 3. *See* *Æ. H. ii.* 60.

22. 4-13, 15-18. Efne, ða-ða he ðære dūne genealæhte, þa cwæð he to his cnihtum: Andbidað her; ic and þis cild willað us gebiddan æt þære stowe þe us God geswutelode. Isaac þa bær wudu to forbærnenne ða offrunge, and Abraham hæfde him on handa fyr and swurd. Isaac ða befran ðone fæder, and cwæð: Efne, her is fyr and wudu, min fæder; hwær is seo offrung? Abraham andwyrde: Min bearn, God foresceawað him sylfum þære onsægednyse offrunge. Hwæt, ða Abraham, ða-ða hi to ðære stowe cōmon, geband his leofan sunu, and his swurd ateah, þæt he hine Gode geoffrode. Efne, ða Godes engel clypode of heofonum, and mid hluddre stemne cwæð: Abraham, ne æstrece ðu ðine hand bufon ðam cilde, ne him nāne dare ne gedō; nū ic oncenōw þæt ðu God ondrædst, and þu ne ærodest þinum æcennedan suna for his hæse. Þa bescah Abraham underbæc, and ðær stōd an ramm betwux þam bræmelum, getiged be ðam hornum; he ða genam ðone ramm, and Gode geoffrode for ðam cilde. Æfter ðisum clypode eft Godes engel of heofonum to Abraham, þus cweðende: God cwæð: Ic swōr þurh mē sylfne, forðanðe þu þas dæde dydest, and ðinum æcennedan bearne ne ærodest, ic geblætsige ða, and þinne ofspring ic gemenigfylde swā-swā steorran on heofenan, and swā-swā sandcōsol on sǣlicum strande. Þin sǣd sōðlice geāgnað his fēonda gatu, and on ðinum sǣde beoð geblætsode ealle eorðlice mægða, forðanðe ðu gehyrsumedest minre stemne. *Æ. H. ii.* 60, 62; cf. *Gen.* 26. 4.

21. 4. Et circumcidit eum octavo die. . .

22. 4-13, 15-18. Die autem tertio, elevatis oculis, vidit locum procul, dixitque ad pueros suos: Expectate hic cum asino; ego et puer illuc usque properantes, postquam adoraverimus revertemur ad vos.

Tulit quoque ligna holocausti, et imposuit super Isaac filium suum; ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, dixit Isaac patri suo: Pater mi, . . . ecce, . . . ignis et ligna; ubi est victima holocausti? Dixit autem Abraham:

24. 1-4. Ða-ða he ealdode, and his sunu wifian sceolde, þa clypode he his yldestan cniht him tō, and het hine settan his hand under his ðeoh, and swerian ðurh ðone heofonlican God þæt he næfre geðafode þæt his sunu Isaac on hæðenre mægðe wifian sceolde, ac of ðam gelsaffullum folce þe Abraham on æfedd wæs. *Æ. H. ii. 234.*

|| Sete ðine hand under minum ðeo. . . . Swera ðurh ðone heofonlican God. *Æ. H. ii. 236.*

25. 24-26. *See Æ. H. i. 110 ; ii. 190.*

26. 4. . . . þæt on his cynne sceolde beon eal mancynn gebletsod. *Æ. H. ii. 12.*

35. 22. *See Æ. H. ii. 190.*

41. 49. On ðam anum wæs corn . . . swā fela swā bið sandesosol on sās. *Æ. H. ii. 190.*

41. 54. *See Æ. H. ii. 190.*

46. 46. *See Æ. H. ii. 190.*

47. 27. *See Æ. H. ii. 190.*

Deus providebit sibi victimam holocausti, fili mi. Pergebant ergo pariter, et venerunt ad locum quem ostenderat ei Deus, in quo aedificavit altare, et desuper ligna composuit; cumque alligasset Isaac filium suum. . . . Extenditque manum, et arripuit gladium, ut immolaret filium suum. Et ecce angelus Domini de coelo clamavit, dicens: Abraham, Abraham, . . . non extendas manum tuam super puerum, neque facias illi quidquam; nunc cognovi quod times Deum, et non pepercisti unigenito filio tuo propter me. Levavit Abraham oculos suos, viditque post tergum arietem inter vepres haerentem cornibus, quem assumens obtulit holocaustum pro filio. . . . Vocavit autem angelus Domini Abraham secundo de coelo, dicens: Per memetipsum iuravi, dicit Dominus, quia fecisti hanc rem, et non pepercisti filio tuo unigenito propter me, benedicam

tibi, et multiplicabo semen tuum sicut stellas coeli, et velut arenam quae est in littore maris. Possidebit semen tuum portas inimicorum suorum, et benedicentur in semine tuo omnes gentes terrae, quia obedisti voci meae.

24. 1-4. Erat autem Abraham senex dierumque multorum. . . . Dixitque ad servum seniore domus suae, qui praeerat omnibus quae habebat: Pone manum tuam subter femur meum, ut adiurem te per Dominum, Deum coeli et terrae, ut non accipias uxorem filio meo de filiabus Chananaeorum inter quos habito, sed ad terram et cognationem meam proficiscaris, et inde accipias uxorem filio meo Isaac.

26. 4. . . . Benedicentur in semine tuo omnes gentes terrae.

41. 49. Tantaque fuit abundantia tritici, ut arenae maris coaequaretur. . . .

49. 10. . . . þæt ne sceolde ăteorian þæt Iudeisce cynecynn, 6þ-þæt Crist sylf cōme. *Æ. H. i. 82.*

EXODUS.

1. 5. *See Æ. H. ii. 190.*
 3. 7, 8. Tō 6ām Moyse spræc se Ælmihtiga God þisum wordum : Ic geseah mīnes folces geswinc on Egypta lande, and heora hrēam ic gehyrde, and ic ni6erăstah þæt ic hī ahrēdde of Egyptiscra manna handum ; and ic hī gelăde of 6ām earde tō gōdan lande and brădum, þæt 6e fleow6 mid meolce and mid hunige. *Æ. H. ii. 192.*
 3. 10. Far to 6ām cýninge Pharao, and beod him þæt hē mīn folc forlăete of his lēode faran. *Æ. H. ii. 192.*
 3. 14. . . . swă-swă hē sylf cwă6 tō Moysen : IC EOM SE 6E EOM, and sege Israhela bearnum : SĒ 6E IS sende mē tō 6ow. *Æ. H. ii. 236.*
 4. 25. *See Æ. H. i. 92.*
 5. 1, 2. Moyses 6a and his br66or Aaron ferdon tō Pharao mid ărende þæs Ælmihtigan Godes, and cwădon : þus cwy6 Drihten Israhela God : Forlăet mīn folc, þæt hit mē lăc offrige on wēstene, swă ic him gewissige. Pharao him andwyrde : Hwæt is se Drihten, þæt ic his stemne gehýran sceole, and Israhel forlăetan ? Năt ic 6one Drihten, and ic Israhel ne forlăete. *Æ. H. ii. 192.*
 7. 1. . . . Cwă6 se Ælmihtiga tō Moysen : Ic 6e gesette þæt þu wăre Pharaones god. *Æ. H. i. 346.*

49. 10. Non auferetur sceptrum de Iuda, et dux de femore eius, donec veniat qui mittendus est, et ipse erit expectatio gentium. 3. 14. Dixit Deus ad Moysen : EGO SUM QUI SUM. Ait : Sic dices filiis Israel : QUI EST misit me ad vos.

EXODUS.

3. 7, 8. Cui ait Dominus : Vidi afflictionem populi mei in Aegypto, et clamorem eius audiui. . . . Descendi ut liberem eum de manibus Aegyptiorum ; et educam de terra illa in terram bonam et spatiosam, in terram quae fluit lacte et melle. . . . 5. 1, 2. Post haec ingressi sunt Moyses et Aaron, et dixerunt Pharaoni : Haec dicit Dominus Deus Israel : Dimitte populum meum, ut sacrificet mihi in deserto. At ille respondit : Quis est Dominus, ut audiam vocem eius, et dimittam Israel ? Nescio Dominum, et Israel non dimittam.
 3. 10. Sed veni, et mittam te ad Pharaonem, ut educas populum meum, filios Israel, de Aegypto. 7. 1. Dixitque Dominus ad Moysen : Ecce constitui te deum Pharaonis. . . .

7. 20. See *Æ. H.* ii. 192.

8. 6, 17, 24. See *Æ. H.* ii. 192.

9. 6. *Þæt fīfte wite wæs cwealm on heora orfe, swā þæt on ðam lande fornēan nān orf ne belāf, buton Israheles þe ansund gestōd.* *Æ. H.* ii. 192.

9. 10. *Þæt sixte wite wæs, þæt mislice geswel and blādran āsprungon on heora lichaman on eallum his folce.* *Æ. H.* ii. 192.

9. 23, 25. *Þæt seofode wite wæs, þæt swā micel ðunor and hagol becom on ðam lēodscipe, þæt ælc ðing wæs adyð þæt ute wearð gemet, and ælc trēow on ðam earde tōbærst.* *Æ. H.* ii. 192.

10. 14. *Þæt eahtoðe wite wæs, þæt gærstapan oferðodon eall þæt land swilce swā nāfre ærðan nāron, nē eft nāfre ne gewurðað.* *Æ. H.* ii. 192.

10. 15. *And hi forgnōgon swā-hwæt-swā se hagol belāfde, oððe on trēowum oððe on oðrum wæstmum.* *Æ. H.* ii. 194.

10. 22, 23. *Þæt nigoðe wite wæs, þæt becomon ðicce ðeostru and egeslice ofer eallum Egypta lande, swā þæt heora nān binnon ðrim dagum oðerne ne geseah, nē hi of ðære stōwe styrian ne mihton, and on Israhela ðeode wæron gewunelice dagas.* *Æ. H.* ii. 194.

12. 1. *Þes mōnað is mōnða anginn, and hē bið fyrrest on gēares mōnðum.* *Æ. H.* i. 98.

12. 2, 5. See *Æ. H.* i. 310.

12. 3, 5 ff. *God sētte on ðære ealdan æ, and hēt niman ānes gēares*

9. 6. . . . Mortuaque sunt omnia animantia Aegyptiorum; de animalibus vero filiorum Israel nihil omnino periit.

9. 10. . . . Factaque sunt ulcera viciarum turgentium in hominibus. . . .

9. 23, 25. . . . Dominus dedit tonitrua et grandinem, . . . pluitque Dominus grandinem super terram Aegypti. . . . Et percussit grando in omni terra Aegypti cuncta quae fuerunt in agris, ab homine usque ad iumentum; cunctamque herbam agri percussit grando, et omne lignum regionis confregit.

10. 14. Quae [locustae] ascenderunt

super universam terram Aegypti, . . . quales ante illud tempus non fuerant, nec postea futurae sunt.

10. 15. . . . Devorata est igitur herba terrae, et quidquid pomorum in arboribus fuit, quae grando dimiserat. . . .

10. 22, 23. . . . Factae sunt tenebrae horribiles in universa terra Aegypti tribus diebus. Nemo vidit fratrem suum, nec movit se de loco in quo erat; ubicumque autem habitabant filii Israel lux erat.

12. 2. Mensis iste vobis principium mensium; primus erit in mensibus anni.

12. 3, 5 ff. . . . Tollat unusquisque

lamb set ælcum hrwisce, and sniðan on Eastertide, and wyrcan mid þæs lambes blöde rödetäcn on heora gedrym and on oferslegum, and brædan þæt lamb, and hit swā ðicgan; gif ðær hwæt læfde, forbærnan. *Æ. H. ii. 40.*

12. 7-11. Se Ælmihtiga God beþeod Moysen . . . þæt hē sceolde beþeodan Israhela folce þæt hī . . . sceoldon . . . wyrcan rödetäcn on heora gedrym and oferslegum mid ðæs lambes blöde, etan siððan ðæs lambes flæsc gebræd, and ðeorge hlāfas mid feldlicere lactucan. God cwæð tō Moysen: Ne ete ge of ðam lambe nān ðing hræaw, nē on wætere gesoden, ac gebræd tō fyre. Etað þæt hēafod, and ða fet, and þæt innewealde, nē his nān ðing ne belife oð merigen; gif ðær hwæt tō lāfe sý, forbærnað þæt. Ðicgað hit on ðas wison: Begyrdað eowere lændenu, and beoð gescoðe, habbað eow stæf on handa, and etað ardlīce; þeos tid is Godes færelld. *Æ. H. ii. 264; cf. i. 310, ii. 266.*

|| Israhel ðigde þæs lambes flæsc . . . mid þeorfum hlāfum and feldlicum lactucum. *Æ. H. ii. 278.*

|| Israhel sceolde etan þæs lambes hēafod, and ða fet, and þæt innewealde, and þær nān ðing belīfan ne mōste ofer niht; gif þær hwæt belife, forbærnan þæt on fyre; and ne tōbræcon ða bān¹. . . Hī æton þæt lamb mid begyrdum lændenum. . . Hī wæron eac gescoðe. . . Hī hæfdon him stæf on handa.

Æ. H. ii. 280.

|| . . . þæt hī sceoldon cāflice etan. . . Ne mōston þæs lambes bān scānan. *Æ. H. ii. 282.*

|| . . . þæt hī hit hræaw ne æton, nē on wætere gesoden, ac gebræd tō fyre. *Æ. H. ii. 278.*

agnum per familias et domos suas. . . Erit autem agnus . . . anniculus; . . . immolabitque eum. [See next paragraph.]

12. 7-11. Et sument de sanguine eius, ac ponent super utrumque postem et in superliminaribus domorum in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agrestibus. Non comedetis ex eo crudum quid,

nec coctum aqua, sed tantum assum igni. Caput cum pedibus eius et intestinis vorabit, nec remanebit quidquam ex eo usque mane; si quid residuum fuerit, igne comburetis. Sic autem comedetis illum: Renes vestros accingetis, et calceamenta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter; est enim Phase (id est transitus) Domini.

¹ From Ex. 12. 46, 'nec os illius confringetis.'

12. 14, 15. Ða cwæð God to Moysen: Healdað þisne dæg on eowerum gemynde, and fræolsiað hine mærlíce on eowerum cynrenum mid ecum biggencge, and etað þeorfne hlaf symle seofon dagas æt ðissere fræolstide. *Æ. H. ii. 264.*
12. 27. *See* *Æ. H. ii. 282.*
12. 29, 30. Ðæt tsoðe wite wæs, þæt on ælcum huse ealre ðære ðeode, on anre nihte, læg an deað mann, and þæt wæs se frumcenneda and se leofosta þam hlāforde. *Æ. H. ii. 194; cf. i. 310.*
12. 37. Hī læddon þæt folc to ðære Readan sǣ mid micelre fyrdinge, þæt wæron six hund þusenda wigendra manna, buton wifum and cildum. *Æ. H. ii. 194; cf. i. 312.*
12. 46. *See* *Ex. 12. 7-11, note.*
13. 13. Gif hit þonne unclāne nȳten wære, þonne sceolde se hlāford hit æcwellan, oþpe syllan Gode oþer clāne nȳten. *Æ. H. i. 138.*
13. 18. *See* *Æ. H. ii. 194.*
13. 21, 22. *See* *Æ. H. ii. 196, 200.*
14. 5-9. *See* *Æ. H. ii. 194.*
14. 15, 16. Ða cwæð se Ælmihtiga to Moysen: Astræpe ðine hand ofer ða sǣ, and tōdæl hī. *Æ. H. ii. 194.*
14. 21-23. And Moyses ða slōh þære sǣ ofer mid his gyrde¹, and sēo sǣ tsoode on twā, and eal þæt Israhela folc eode ofer ða sǣ be drūm grunde, and þæt wæter stōd him on twā healfa swilce oðer stānweall. Pharao ða him filigde æt ðam hōn mid his geþeotlicum crætum and gilplicum riddum. *Æ. H. ii. 194; cf. ii. 264.*
- ¶ God hī lādde ofer ða Readan sǣ mid drūm fōtum. Ða tēngde se Pharao æfter mid mycelre fyrde. *Æ. H. i. 312.*

12. 14, 15. Habebitis autem hunc diem in monumentum, et celebrabitis eam solemnem Domino in generationibus vestris cultu sempiterno. Septem diebus azyma comedetis. . . .

12. 29, 30. Factum est autem in noctis medio, percussit Dominus omne primogenitum in terra Aegypti. . . . Neque enim erat domus in quia non iaceret mortuus.

12. 37. Profectique sunt filii Israel

de Ramesse in Socoth, sexcenta fere millia peditum virorum, absque parvulis.

13. 13. Primogenitum asini mutabis ove; quod si non redemeris, interficies. . . .

14. 15, 16. Dixitque Dominus ad Moysen: . . . Tu autem eleva virgam tuam, et extende manum tuam super mare, et divide illud.

14. 21-23. Cumque extendisset Moyses manum super mare. . . . Dominus . . . vertit in siccum;

¹ Cf. *Ex. 14. 16.*

14. 26-29. Ða cwæð se Ælmihtiga God tō Moysen : Āstreçe ðine hand ofer ðā sǣ, þæt þæt wæter gecyrre tō ðām Egiptiscum, ofer heora crætum and riddum. Moyses ðā āstrehte his hand ongean ðære sǣ, and heo oferarn Pharao, and ealle his crætu and riddan mid ȳðum oferwreah, swā þæt ðær næs furðon an tō lāfe ealles ðæs heres þe him filigde. Israhela folc soðlice eode be ðām driu grunde. *Æ. H. ii. 194; cf. i. 24, ii. 264.*

|| Ða-ða hæ cōm on middan ðære sǣ, þa wæs þæt Godes folc upagan, and God ða besenete ðone Pharao and eal his werod. *Æ. H. i. 312.*

16. 14 ff. *See Æ. H. ii. 194, 196.*

16. 35. *See Æ. H. i. 24, 76; ii. 264.*

17. 1-6. *See Æ. H. ii. 196, 264.*

19. 1, 2. *See Æ. H. ii. 196.*

19. 9. God cwæð tō Moysen þæt hæ wolde cuman, and hine ætforan ðām folce gesprecan, þæt hi ðy leaffulran wæron.

Æ. H. ii. 196.

19. 11. And het hi beon gearowe on ðām ðriddan dæge. *Æ. H. ii. 196.*

19. 13. Beþeod ðām folce þæt heora nān ðām munte ne genǣlǣce; swā-hwæt-swā hine hrēpað, oððe mann oppe nȳten, hæ ne leofað sōna. *Æ. H. ii. 196.*

19. 16, 18. Ða . . . wearð Godes wuldor gesewen on ðām wēstene uppon anum munte se is gehāten Synay, tō ðām astāh se Ælmihtiga Scyppend, and efne ða, þær begann tō brastlignenne micel ðunor, and liget scēotan on ðæs folces gesihðe, and bȳman

divisaeque est aqua. Et ingressi sunt filii Israel per medium sicci maris; erat enim aqua quasi murus a dextra eorum et laeva. Persequentesque Aegypti ingressi sunt post eos, et omnis equitatus Pharaonis, currus eius et equites, per medium maris.

14. 26-29. Et ait Dominus ad Moysen: Extende manum tuam super mare, ut revertantur aquae ad Aegyptios, super currus et equites eorum. Cumque extendisset Moyses manum contra mare, . . . reversaeque sunt aquae, et operuerunt currus et equites cuncti exercitus Pharaonis, . . . nec unus

quidem superfuit ex eis. Filii autem Israel perrexerunt per medium sicci maris. . .

19. 9. Ait ei Dominus: Iam nunc veniam ad te, . . . ut audiat me populus loquentem ad te, et credat tibi in perpetuum. . .

19. 11. Et sint parati in diem tertium. . .

19. 13. Manus non tanget eum, sed lapidibus opprimetur aut confodietur iaculis; sive iumentum fuerit, sive homo, non vivet. . .

19. 16, 18. . . . Ecce coeperunt audiri tonitrua, ac micare fulgura, et nubes densissima operire montem, clangorque buccinae vehementius

blēowan mid swiðlicum drēame; and micel wolen oferwreah ealne ðone munt. *Æ. H. ii. 196.*

|| Þā . . . wæs gesewen Godes wuldor uppon ānre dūne þe is gehaten Synay. Þār cōm micel leoht, and egeslic swēg, and blāwende bȳman. *Æ. H. i. 312.*

|| On ðam munte Synay, þe se Ælmihtiga on becōm, wearð micel ðunor gehȳred and stemn, and liget gesewen, swā-swā scinende leohtfatu, and þār wæs bȳmena drēam hlude swēgende, and eal se munt smocigende stōd. *Æ. H. ii. 202.*

19. 24. Clypode se Ælmihtiga Drihten Moysen him tō, and cwæð: *Āstih eft adūne. . . .* *Āstih nū eft up tō mē, and Aaron samod.* *Æ. H. ii. 196.*

20. 7. Ne underfōh ðū ðines Drihtnes naman on ȳdelnyssa. *Æ. H. ii. 198, 204.*

20. 8. Bēo ðū gemyndig þæt ðū ðone rēstendæg frēolsiga. *Æ. H. ii. 198.*

|| Bēo ðū gemyndig þæt þu ðone rēstendæg gehālgige. *Æ. H. ii. 206.*

20. 11. On six dagum geworhte God ealle gesceafta, and geendode hi on ðam seofodān. *Æ. H. ii. 206.*

20. 12. Ārwurða ðinne fæder and ðine mōder, þæt ðū lang līf ofer eorðan wunia. *Æ. H. ii. 36.*

|| Ārwurða þinne fæder and þine mōder. *Æ. H. i. 442; cf. ii. 198, 208.*

|| Ārwurða ðinne fæder and eac þine mōder. *Æ. H. ii. 324.*

20. 13. Ne ofslīh ðū mannan. *Æ. H. ii. 198.*

|| Ne ofslīh ðū mann. *Æ. H. ii. 208.*

20. 14. Ne hām ðū unrihtlice. *Æ. H. ii. 198.*

|| Ne unrihthām ðū. *Æ. H. ii. 208.*

20. 15. Ne stala ðū. *Æ. H. ii. 198, 208.*

perstrepebat. . . . Totus autem mons Sinai fumabat, eo quod descendisset Dominus super eum. . . .

19. 24. Cui ait Dominus: Vade, descende; ascendesque tu, et Aaron tecum. . . .

20. 7. Non assumes nomen Domini Dei tui in vanum. . . .

20. 8. Memento ut diem sabbati sanctifices.

20. 11. Sex enim diebus fecit Dominus coelum et terram, et mare, et omnia quae in eis sunt, et requieuit in die septimo. . . .

20. 12. Honora patrem tuum et matrem tuam, ut sis longaevus super terram. . . .

20. 13. Non occides.

20. 14. Non moechaberis.

20. 15. Non furtum facies.

20. 16. Ne heo ðu læas gewita. *Æ. H. ii. 198, 208.*
 20. 17. Ne gewilna ðu oðres mannes wifes; . . . ne gewilna ðu oðres mannes æhta. *Æ. H. ii. 198, 208.*
 21. 17. Sæ ðe wyrigð fæder oððe mōder, oððe hi tyrigð, sæ is deaðes scyldig. *Æ. H. ii. 208.*
 | Sæ ðe fæder oððe mōdor mǣnlice wyrigð, hæ sceal deaðe sweltan. *Æ. H. ii. 324.*
 24. 12. *See Ex. 31. 18.*
 24. 18. *See Æ. H. i. 312; ii. 100.*
 25. 8 ff. *See Æ. H. ii. 198.*
 31. 18. Ða awrāt se Ælmihtiga God him twā stānene wexbredu mid his āgenum fingre. *Æ. H. ii. 196.*
 | God awrāt ðā ealdan æ mid his fingre on ðām stānenum weaxbredum. *Æ. H. ii. 204.*
 32. 15, 16. *See Ex. 31. 18.*
 34. 20. *See Ex. 13. 13.*
 34. 28. On ðām wæron awritene tyn word, þæt sind tyn ælice beboda. *Æ. H. ii. 196; cf. i. 178, and Ex. 24. 18.*

LEVITICUS.

12. 2. *See Æ. H. i. 134.*
 12. 6, 8. . . . þæt ðā, þe mihton ðurhtseon, sceoldon bringan ānes gēares lamb mid heora cylda, Gode to lāce, and āne culfre oppe āne turtlan. Gif þonne hwylc wif to ðām unspēdig wære þæt heo ðas ðing begytan ne mihte, þonne sceolde heo bringan twegen culfranbriddas oððe twā turtlan. *Æ. H. i. 138, 140; cf. i. 134.*
 13. 2, 46. *See Æ. H. i. 122, 124.*
 19. 18. Lufa ðinne næxtan swā-swā ðe sylfne. *Æ. H. ii. 340.*
 20. 9. *See Ex. 21. 17.*
 20. 16. Non loqueris contra proximum tuum falsum testimonium. 34. 28. . . . Et scripsit in tabulis verba foederis decem.
 20. 17. Non concupisces domum proximi tui, nec desiderabis uxorem eius, non servum, non ancillam, non bovem, non asinum, nec omnia quae illius sunt. LEVITICUS.
 21. 17. Qui maledixerit patri suo vel matri, morte moriatur. 12. 6, 8. . . . Deferet agnum anniculum in holocaustum, et pullum columbae sive turturem; . . . quod si non . . . potuerit offerre agnum, sumet duos turtures vel duos pullos columbarum. . . .
 31. 18. Deditque Dominus Moysi . . . duas tabulas testimonii lapideas, 19. 18. . . . Diliges amicum tuum sicut teipsum.

NUMBERS.

9. 17. Swā-hwær-swā hit ætstod, þær hi wicodon; and eft, swā-hraðe-swā þæt wolcn styrode, swā siðode samtinges eal seo fyrd æfter ðam wolcne. *Æ. H. ii. 196.*
17. 1-8. God bebead Moysen þām heretogan þæt hē genāme twelf drige gyrda æt þām twelf mægðum Israhela ðeoda, and alæde hi ætforan ðām hālgan scrīne, binnon ðām micclan getelde; and hē wolde ðurh ðā gyrda geswutelian hwæne hē tō biscope gecoren hæfde. Þā, on ðām oðrum dæge, wæs Aarones gyrd gemett grōwende mid bōgum, and blōwende, and berende hnyta. *Æ. H. ii. 8.*
18. 15, 16. God bebead, on þære ealdan æ, his folce þæt hi sceoldon him offrian ælc frumcenned hysecild, oppe alýsan hit ut mid fíf scyllum; eac on heora orfe, swā-hwæt-swā frumcenned wære, bringan þæt tō Godes huse, and hit ðær Gode offrian. *Æ. H. i. 138.*
18. 26. *See Æ. H. ii. 224.*
20. 26. *See Æ. H. ii. 212.*
21. 6-9. Þā sende hē betwux him fýrene næddran, þā totæron ðæs

NUMBERS.

9. 17. Cumque ablata fuisset nubes . . . tunc proficiscebantur filii Israel; et in loco ubi stetisset nubes, ibi castra metabantur.
17. 1-8. Et locutus est Dominus ad Moysen, dicens: Loquere ad filios Israel, et accipe ab eis virgas singulas per cognationes suas, a cunctis principibus tribuum, virgas duodecim, et uniuscuiusque nomen superscribes virgæ suæ. Nomen autem Aaron erit in tribu Levi, et una virga cunctas seorsum familias continebit; ponesque eas in tabernaculo foederis coram testimonio, ubi loquar ad te. Quem ex his elegero, germinabit virga eius. . . . Locutusque est Moyses ad filios Israel, et dederunt ei omnes principes virgas per sin-
- gulas tribus; fueruntque virgæ duodecim absque virga Aaron; quas cum posuisset Moyses coram Domino in tabernaculo testimonii, sequenti die regressus invenit germinasse virgam Aaron in domo Levi, et turgentibus gemmis eruperant flores, qui, foliis dilatatis, in amygdalas deformati sunt.
18. 15, 16. Quidquid primum erumpit e vulva cunctæ carnis quam offerunt Domino, sive ex hominibus sive de pecoribus fuerit, tui iuris erit; ita dumtaxat, ut pro hominis primogenito pretium accipias, et omne animal quod im-mundum est, redimi facias, cuius redemptio erit post unum mensem, siclis argenti quinque, pondere sanctuarii. Siclus viginti obolos habet.
21. 6-9. Quamobrem misit Dominus

folces fela manna, and tō deaðe geættrodon. Þā clypode þæt folc to Moysen ðisum wordum : Wē syngodon onġean God and onġean ðe ; bide for us, þæt se Ælmihtiga God þas næddran fram us afyrsige. Hwæt, ðā Moyses for ðām folce gebæd, and God þærrihte beþeod Moysen þæt hē geworhte āne ærene næddran, and sette up tō tæcne, and þæt hē manode þæt folc þæt swā-hwā-swā fram ðām næddrum ābiten wære, besawe up tō ðære ærenan næddran, and hē wurde gehæled. Hit wearð swā gedōn : ðā næddran hī tōtæron, and hī besawon tō ðære ærenan næddran, and hī wurdon gehælede fram ðām deaðbærum attre þæra fýrenra næddryna. *Æ. H. ii. 238.*

27. 21. *See Æ. H. ii. 212.*

DEUTERONOMY.

4. 13. *See Ex. 34. 28.*

5. 11. *See Ex. 20. 7.*

5. 12. *See Ex. 20. 8.*

5. 16. *See Ex. 20. 12.*

5. 17. *See Ex. 20. 13.*

5. 18. *See Ex. 20. 14.*

5. 19. *See Ex. 20. 15.*

5. 20. *See Ex. 20. 16.*

5. 21. *See Ex. 20. 17.*

6. 4. Drihten þīn God is ān God. *Æ. H. ii. 198 ; cf. ii. 204.*

8. 3, 4. *See Æ. H. ii. 196.*

9. 9. Moyses ðā wæs wunigende up on ðære dūne feowertig daga and feowertig nihta tōsomne, and hē on eallum ðām fyrste nānes eorðlices bigleofoan ne onbyrigde. *Æ. H. ii. 198 ; cf. i. 178.*

9. 18. *See Æ. H. i. 178.*

10. 6. *See Æ. H. ii. 212.*

in populum ignitos serpentes, ad quorum plagas et mortes plurimorum, venerunt ad Moysen, atque dixerunt : Peccavimus, quia locuti sumus contra Dominum et te ; ora ut tollat a nobis serpentes. Oravitque Moyses pro populo, et locutus est Dominus ad eum : Fac serpentem aeneum, et pone eum pro signo ; qui percussus aspexerit eum, vivet. Fecit ergo Moyses

serpentem aeneum, et posuit eum pro signo ; quem cum percussi aspicerent, sanabantur.

DEUTERONOMY.

6. 4. . . . Dominus Deus noster Dominus unus est.

9. 9. . . . Perseveravi in monte quadraginta diebus ac noctibus, panem non comedens, et aquam non bibens.

10. 9. *See* Æ. H. ii. 225.

22. 21. *See* Æ. H. i. 40, 42, 196.

32. 8. Ða-ða se healica God tōdælde and tōstēnete Adames ofspring,
þa sētte he ðeoda gemæru æfter getele his engla. Æ. H. i. 518.

JOSHUA.

1. 1 ff. *See* Æ. H. ii. 212.

3. 16, 17. *See* Æ. H. ii. 212.

4. 18. *See* Æ. H. ii. 212.

5. 2. *See* Æ. H. i. 92.

5. 14. *See* Æ. H. i. 38.

6. 3, 4, 13-16, 20, 21. *See* Æ. H. ii. 212.

9. 27. *See* Æ. H. ii. 222.

10. 11-17. *See* Æ. H. ii. 212.

11. 23. *See* Æ. H. ii. 214.

12. *See* Æ. H. ii. 214.

JUDGES.

16. 1-3. . . . Se stranga Samson, se hæfde fāhðe tō ðam folce ðe
is gehāten Philistei. Ða getimode hit pæt he beoðm tō heora
byrig þe was Gaza gehāten : þa wæron ða Philistei swiðe bliðe,
and ymbsæton ða burh. Ac se stranga Samson aras on midre
nihte, and gelæhte ða burhgeatu, and abær hf uppon āne dūne,
tō bismere his gefaan. Æ. H. i. 226.

16. 19. *See* Æ. H. i. 488.

1 SAMUEL.

4. 11, 18. *See* Æ. H. ii. 326.

8. 7. *See* Æ. H. ii. 64.

13. 13. *See* Æ. H. ii. 64.

16. 1, 3, 4. Ða spræc God tō his witegan Samuhele ðisum wordum :
Hu lange wilt ðu bewæpan Saules sifð, þonne ic hine āwearp

32. 8. Quando dividebat Altissimus
gentes, quando separabat filios
Adam, constituit terminos popu-
lorum iuxta numerum filiorum
Israel.

civitatis custodibus. . . . Dormivit
autem Samson usque ad medium
noctis, et inde consurgens appre-
hendit ambas portae fores cum
postibus suis et sera, impositasque
humeris suis portavit ad verticem
montis. . . .

JUDGES.

16. 1-3. Abiit quoque in Gazam. . . .
Quod cum audissent Philisthiim,
et percubrisset apud eos, in-
trasse urbem Samson, circum-
dederunt eum, positos in porta

1 SAMUEL.

16. 1, 3, 4. Dixitque Dominus ad
Samuelem: Usquequo tu luges

þæt hæ leng ofer Israhela ðeode ne rixige? Āfyll ðin elefaet, and far to ðære byrig Bethleem, to Isai; ic forescawode of his sunum mæ gecorene cynning. Far, and gelaða Isai mid his sunum to ðinre onsægednysse, and ic geswutelige ðæ hwilcne ðu to cynninge gehalgian scealt. Samuhel ða færd, be Godes hæse, to Bethleem. *Æ. H. ii. 64.*

16. 7. *See Æ. H. i. 288.*

16. 12-14. And God gecæas Daurid of his seofon gebrōðrum him to cynninge ofer his folce. Hwæt, ða Samuhel gehalgode Daurid to cynninge on middan his gebrōðrum, and Godes Gæst him wæs on wunigende æfre of ðam dæge. Witodlice Godes Gæst gewat fram Saule, and hine astyrode se āwyrigeda gæst fram Gode. *Æ. H. ii. 64.*

16. 13. *See Æ. H. i. 322.*

18. 8 ff. *See Æ. H. ii. 64.*

31. 1. *See Æ. H. ii. 64.*

40. 12. *See Æ. H. i. 8.*

2 SAMUEL.

5. 4. *See Æ. H. ii. 64, 576.*

7. 4. *See Æ. H. ii. 574.*

7. 13, 14. . . . þæt his sunu sceolde þæt tempel ārāran, and hæ wolde him beon for fæder, and him mid mildheortnysse gyrde stýran, gif hæ áhwār unrihtlice dyde. *Æ. H. ii. 574, 576.*

23. 1. *See Æ. H. i. 322.*

Saul, cum ego proiecerim eum ne regnet super Israel? Imple cornu tuum oleo, et veni ut mittam te ad Isai Bethlehemitem; providi enim in filiis eius mihi regem. . . . Et vocabis Isai ad victimam, et ego ostendam tibi quid facias, et unges quemcumque monstravero tibi. Fecit ergo Samuel, sicut locutus est ei Dominus. Venitque in Bethlehem. . . .

16. 12-14. . . . Et ait Dominus: Surge, unge eum; ipse est enim. Tulit ergo Samuel cornu olei, et unxit eum in medio fratrum eius;

et directus est Spiritus Domini a die illa in David, et deinceps. . . . Spiritus autem Domini recessit a Saul, et exagitabat eum spiritus nequam a Domino.

2 SAMUEL.

7. 13, 14. Ipse aedificabit domum nomini meo. . . . Ego ero ei in patrem, et ipse erit mihi in filium, qui si inique aliquid gesserit, arguam eum in virga virorum et in plagis filiorum hominum.

1. KINGS.

2. 11. *See* Æ. H. ii. 64, 576.

2. 46 (Vulg. 3. 1). *See* Æ. H. ii. 576.

3. 3, 4. *See* Æ. H. ii. 576.

3. 5-15. Efne, ða on þære ylcan nihte ætseowode him Drihten on swefne, þus cweðende: Bide mæ, lōce, hwæs ðu wille, and ic ðe sylle. Ða cwæð Salomon to Drihtne: Ðu cýðdest micle mildheortnysse ðinum ðeowan Dauide minum fæder, þæt he on soðfæstnysse and rihtwīsnysse leofode ætforan ðe; and ðu geuðest his bearne his cynerices. Nū eom ic cnæpling, and nytende mines færes; and ic eom geset betwux þinum folce, þe ne mæg beon geteald for ðære micclan mēnigū. Forgif me wīsdōm, þæt ic mage þin miccle folc gewissian, and ic cunne tōcnāwan betwux gōd and yfel. Ða gelicode Gode þeos bēn, and cwæð to Salomone: Ðu ne bāde mæ langsum lif, nē miccle welan, nē ðinra fēonda deað, ac bāde mæ wīsdōmes; nū forgif ic ðe eac wīse heortan to ðan swiðe þæt nān eorðlic man næs ðin gelica ærðanþe ðu wære, nē eac æfter þe ne bið. And eac ic ðe forgif þæs ðe ðu ne bāde, welan and wuldor, swā þæt nān cyning næs ðin gelica on ærrum dagum. And gif ðu færst on minum wegum, and mine beboda hylst, swā-swā ðin fæder dyde, ðonne gelenge ic þine dagas. Salomon awōc ða, and his swefen understōd. Æ. H. ii. 576.

1. KINGS.

3. 5-15. Apparuit autem Dominus Salomoni per somnium nocte, dicens: Postula quod vis ut dem tibi. Et ait Salomon: Tu fecisti cum servo tuo David patre meo misericordiam magnam, sicut ambulavit in conspectu tuo in veritate, et iustitia; . . . et dedisti ei filium sedentem super thronum eius. . . . Ego autem sum puer parvulus, et ignorans egressum et introitum meum. Et servus tuus in medio est populi quem elegisti, populi infiniti, qui numerari et supputari non potest prae multi-

tudine. Dabis ergo servo tuo cor docile, ut populum tuum iudicare possit, et discernere inter bonum et malum. . . . Placuit ergo sermo coram Domino, quod Salomon postulasset huiuscemodi rem. Et dixit Dominus Salomoni: Quia . . . non petisti tibi dies multos, nec divitias, aut animas inimicorum tuorum, sed postulasti tibi sapientiam, . . . ecce, . . . dedi tibi cor sapiens et intelligens, in tantum ut nullus ante te similis tui fuerit, nec post te surrecturus sit. Sed et haec, quae non postulasti, dedi tibi, divitias scilicet et gloriam, ut nemo fuerit similis tui in regibus

4. 22, 23. Him becōmon ƿac swā micle welan tō handa ƿæt his bigleofa wæs ælce dæg mid his hirede prittig mittan clānes melowes, and sixtig mittan oðres melowes, twelf fætte oxan, and twentig feldoxan, hundteontig weðera, buton huntoðe, and fugoloðe and ¹ gemæstra fugela. *Æ. H. ii. 576.*
4. 29. And him forgeaf ða God swā micelne wisdōm, and snoter-nyssse, and brādnyssse heortan, swā-swā sandceosol on sǣ-stranda. *Æ. H. ii. 576.*
4. 32-34. Preo ðusend bigspella hē gesette, and fif ðusend ² leoða. And asmæade be ælcum trēowcynne, fram ðam heagan ceder-beame oð-ƿæt hē cōm tō ðære lýtlan ysopan; ƿac swylce be nýtenum, and fixum, and fugelum hē smæade. And of eallum leodum cōmon mēnn tō gehýrenne Salomones wisdōm. *Æ. H. ii. 578.*
6. 2, 3. ƿæt tempel wæs on lēnge sixtig fæðma, on wīdnysse twēntig fæðma, on heahnysse ðritig fæðma. ƿæt east portic wæs on lēnge twēntig fæðma, be ƿæs temples wīdnysse, and wæs tyn fæðma wīd. *Æ. H. ii. 578.*
8. 1 ff., 22-54. *See Æ. H. ii. 578.*

cunctis retro diebus. Si autem ambulaveris in viis meis, et custodieris praecepta mea et mandata mea, sicut ambulavit pater tuus, longos faciam dies tuos. Igitur evigilavit Salomon, et intellexit quod esset somnium. . . .

4. 22, 23. Erat autem cibus Salomonis per dies singulos triginta cori similiae, et sexaginta cori farinae, decem boves pingues, et viginti boves pascuales, et centum arietes, excepta venatione cervorum, caprearum, atque bubalorum, et avium altilium.
4. 29. Dedit quoque Deus sapientiam Salomoni, et prudentiam multam nimis, et latitudinem cordis, quasi arenam quae est in littore maris.
4. 32-34. Locutus est quoque Salomon tria millia parabolas, et fuerunt carmina eius quinque et mille. Et disputavit super lignis, a cedro quae est in Libano usque ad hyssopum quae egreditur de pariete; et disseruit de iumentis, et volucibus, et reptilibus, et piscibus. Et veniebant de cunctis populis ad audiendam sapientiam Salomonis, et ab universis regibus terrae, qui audiebant sapientiam eius.
6. 2, 3. Domus autem, quam aedificabat rex Salomon Domino, habebat sexaginta cubitos in longitudine, et viginti cubitos in latitudine, et triginta cubitos in altitudine. Et porticus erat ante templum viginti cubitorum longitudinis, iuxta mensuram latitudinis templi, et habebat decem cubitos latitudinis ante faciem templi.

¹ Qy. omit 'and'?

² An error.

8. 55, 56. Hē astōð ðā and þæt folc geblētsode, and cwæð: Sý ure Drihten geblētsod, se ðe forgeaf ræste and stilnysse his folce Israhel, æfter ðām wordum þe hē ær spræc ðurh Moysen his ðeowan. *Æ H. ii. 57a.*
8. 63. Salomon . . . þær geoffrode Gode mēnigfealde lāc. þæt wæron getealde twā and twēntig þusend oxena, and hundtwēlfteg þusend scēapa. *Æ H. ii. 57a.*
10. 1-10. Sum cwēn wæs on ðām dagum on sūðdæle¹, Saba gehāten, snoter and wīa. Ðā gehýrde hēo Salomones hlisan, and cōm fram ðām sūðernum gemærum tō Salomone binnon Hierusalem mid micelre fare; and hire olfendas bæron sūðerne wyrta, and deorwurðe gymstānas, and ungerīm goldes. Seo cwēn ðā hæfde spræce wið Salomon, and sæde him swā-hwæt-swā hēo on hire heortan geðohte. Salomon ðā hi lārde, and hire sæde, ealra ðāra worda andgit þe hēo hine axode. Ðā geseah seo cwēn Saba Salomones wīsdōm, and þæt mære templ ðe hē getimbrod hæfde, and ðā lāc þe man Gode offrode, and ðæs cynges mēnigfealdan ðenunga, and wæs tō ðan swiðe ofwundrod, þæt hēo næfde furðor nænne gäst, forðan ðe hēo ne mihte nā furðor smēagan. Hēo cwæð ðā tō ðām cyninge: Soð is þæt word þe ic on mīnum earde gehýrde be ðe and be ðinum wīsdōme; ac ic nolde gelyfan ærðan ðe ic sylf hit gesāwe. Nū hæbbe ic āfandod þæt mē næs be healfan dæle ðin mārð gecyðd; mære is þin wīsdōm and ðin weorc þonne se hlisa wære þe ic gehýrde. Eadige sind þine ðegnas and ðine ðeowan, ðe symle ætforan þe standað and ðinne wīsdōm gehýrað. Geblētsod sý se Ælmihtiga God, þe ðe gecēas and gesette ofer Israhela rice, þæt ðu dōmas settest and rihtwīsnysse. Hēo forgeaf ðām cyninge ðā hundtwēlfteg punda goldes, and ungerīm deorwurðra wyrta and deorwurðra gymstāna. *Æ H. ii. 58a.*

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|--|---|
| 8. 55, 56. Stetit ergo, et benedixit
omni ecclesiae Israel voce magna,
dicens: Benedictus Dominus, qui
dedit requiem populo suo Israel,
iuxta omnia quae locutus est;
non cecidit ne unus quidem sermo
ex omnibus bonis quae locutus | est per Moysen servum suam.
8. 63. Mactavitque Salomon hostias
pacificas, quas immolavit Domino,
boui viginti duo millia, et ovium
centum viginti millia. . . .
10. 1-10. Sed et regina Saba, audita
fama Salomonis in nomine Do- |
|--|---|

¹ From Matt. 12. 42, Luke 11. 31, 'Regina austri.' It will be noted that Ælfrie understands Saba as her name.

10. 13. Salomon ðac forgeaf þære cwene swā-hwæs-swā heo gyrnde æt him, toforan ðære cynelican læce ðe hē hire geaf; and heo gewende onġean to hire sðele mid hire ðegnum. *Æ. H. ii. 54.*
10. 23-25. Salomon ða wæs gemærsod ofer eallum eorðlicum cynegum, and ealle ðeoda gewilnodon þæt hī hine gesawon and his wīsdōm gehyrdon, and hī him mēnigfealde lāc brōht-on. *Æ. H. ii. 54.*
10. 26. Fower hund and ðusend cræta hē hæfde, and twelf ðusend riddena. *Æ. H. ii. 58.*
11. 42. *See Æ. H. ii. 56, 57.*
17. 6. *See Æ. H. ii. 140.*
19. 8. *See Æ. H. i. 178; ii. 100.*
21. 5-13. *See Æ. H. i. 488.*

mini, venit tentare eum in aenigmatibus. Et ingressa Ierusalem multo cum comitatu et divitiis, camelis portantibus aromata, et aurum infinitum nimis, et gemmas pretiosas, venit ad regem Salomonem, et locuta est ei universa quae habebat in corde suo. Et docuit eam Salomon omnia verba quae proposuerat; non fuit sermo qui regem posset latere, et non responderet ei. Videns autem regina Saba omnem sapientiam Salomonis, et domum quam aedificaverat, et cibos mensae eius, et habitacula servorum, et ordines ministrantium, vestesque eorum, et pincernas, et holocausta quae offerebat in domo Domini, non habebat ultra spiritum. Dixitque ad regem: Verus est sermo quem audiui in terra mea super sermonibus tuis et super sapientia tua; et non credebam narrantibus mihi, donec ipsa veni, et vidi oculis meis, et probavi quod media pars mihi nuntiata non fuerit; maior est sapientia et opera tua

quam rumor quem audiui. Beati viri tui, et beati servi tui, qui stant coram te semper et audiunt sapientiam tuam. Sit Dominus Deus tuus benedictus, cui complacui, et posuit te super thronum Israel, eo quod dilexerit Dominus Israel in sempiternum, et constituit te regem, ut faceres iudicium et iustitiam. Dedit ergo regi centum viginti talenta auri, et aromata multa nimis, et gemmas pretiosas. . . .

10. 13. Rex autem Salomon dedit reginae Saba omnia quae voluit et petivit ab eo, exceptis his quae ultro obtulerat ei munere regio; quae reversa est, et abiit in terram suam cum servis suis.

10. 23-25. Magnificatus est ergo rex Salomon super omnes reges terrae. . . . Et universa terra desiderabat vultum Salomonis, ut audiret sapientiam eius. . . . Et singuli deferebant ei munera. . . .

10. 26. . . . Facti sunt ei mille quadringenti currus, et duodecim millia equitum. . . .

2 KINGS.

2. 11. *See* Æ. H. i. 308; ii. 100.

5. 1. Þā cōm him tō sum rice mann of þām leodscipe þe is Siria gehāten; his nama wæs Naaman, and hē wæs hrēoflig. Æ. H. i. 400.

5. 14. *See* Æ. H. i. 400.

5. 15, 16. Þā hēad hē ðām Godes mēnn, for his hēalðe, ðeorwurðe sceattas. Se witega him andwyrde: Godes miht þe gehælde, nā ic. Ne underfō ic ðīn feoh; ðanca Gode ðīnre gesundfulnysse, and brūc ðīnra æhta. Æ. H. i. 400.

5. 20-27. Þā wæs ðæs witegan cnapa, Gyezi, mid gitsunge undercopen, and ofarn, ðone ðegen Naaman ðus mid wordum licetende: Nū fārlice cōmon twiseigra witegena bearn tō mīnum lāseowe: asēnd him twā scrūd and sum pund. Se ðegen him andwyrde: Wāclīc bið him swā lýtēl tō sēndenne; ac genim fēower scrūd and twā pund. Hē ðā gewēnde ongesān mid þām sceattum, and bediglode his fār wið þone witegan. Se witega hine befrān: Hwanon cōme ðū, Giezi? Hē andwyrde: Leof, nās ic on nānre fare. Se witega cwæð: Ic geseah, ðurh Godes Gāst, þā se ðegen alyhte of his cræte, and eode tōgesānes ðe, and ðū nāme his sceattas on fēo and on rēafe. Hafa ðū eac forð mid ðām sceattum his hrēoflan, ðū and eal ðīn ofspring on ecnyssa. And hē gewēnde of his gesihðe mid snāwhwītum hrēoflan beslagen. Æ. H. i. 400.

2 KINGS.

5. 1. Naaman, princeps militiae regis Syriae, erat vir magnus apud dominum suum, et honoratus; per illum enim dedit Dominus salutem Syriae; erat autem vir fortis et dives, sed leprosus.

5. 15, 16. . . . Obsecro itaque ut accipias benedictionem a servo tuo. At ille respondit: Vivit Dominus, ante quem sto, quia non accipiam. Cumque vim faceret, penitus non acquievit.

5. 20-27. Dixitque Giezi puer viri Dei: Pepercit dominus meus Naaman Syro isti, ut non acciperet ab eo quae attulit; vivit Dominus quia curram post eum,

et accipiam ab eo aliquid. Et secutus est Giezi post tergum Naaman. . . . Et ille ait: . . . Dominus meus misit me ad te, dicens: Modo venerunt ad me duo adolescentes de monte Ephraim, ex filiis prophetarum; da eis talentum argenti, et vestes mutatorias duplices. Dixitque Naaman: Melius est ut accipias duo talenta. Et coegit eum, ligavitque duo talenta argenti in duobus saccis, et duplicia vestimenta, et imposuit duobus pueris suis, qui et portaverunt coram eo. Cumque venisset iam vesperi, tulit de manu eorum, et reposuit in domo, dimisitque viros, et abierunt. Ipse autem ingressus, stetit coram do-

18. 13, 17 ff. *See* Æ. H. i. 568.
18. 29. Ne bepæce Ezechias eow mid læasum hopen. Æ. H. i. 568.
18. 35. Ic gewyllde and oferwann fela ðeoda, and heora godas ne mihton hi gescyldan wið minne ðrymm. Hwæt is se god þe mage ðas burh wið minne here bewerian? Æ. H. i. 568.
19. 1, 2. Hwæt, ða se cyning Ezechias awearp his purpuran rēaf, and dyde hēran tō his līce. . . . Ezechias eac aḡende his witan mid hēran gescrȳdde tō ðam witegan Isaiam. Æ. H. i. 568.
19. 4. Āhefe ðine gebedu for Israhela ðeode, þæt se Ælmihtiga God gehȳre þā talu ðe Syria cyning aḡende tō hospe and tō edwite his micclan mægenðrymme. Æ. H. i. 568.
19. 6. Þa andwyrde se witega Isaias þām bodum: Sęgað eowrum hlāforde þæt hē unforht sȳ. Æ. H. i. 568.
19. 14-19. Ezechias . . . bær ða gewritu into Godes temple, and aḡrehtum limum hine gebæd, þus cweðende: Drihten, weroda God, þu ðe gesitst ofer engla ðrymm, þu eart āna God ealra ðeoda; þu geworhtest heofonas and eorðan and ealle gesceafta. Āhyld ðin eare and gehȳr; geopena ðine ęagan and geseoh ðas word, þe Sennacherib aḡende tō hospe and tō tale ðe and þinum

mino suo. Et dixit Eliseus: Unde venis, Giezi? Qui respondit: Non iuit servus tuus quoquam. At ille ait: Nonne cor meum in praesenti erat, quando reversus est homo de curru suo in occursum tui? Nunc igitur accepisti argentum, et accepisti vestes. . . . Sed et lepra Naaman adhaerebit tibi et semini tuo usque in sempiternum. Et egressus est ab eo leprosus quasi nix.

18. 29. . . . Non vos seducat Ezechias. . . .

18. 35. Quinam illi sunt in universis diis terrarum, qui eruerunt regionem suam de manu mea, ut possit eruere Dominus Ierusalem de manu mea?

19. 1, 2. Quae cum audisset Ezechias rex, scidit vestimenta sua, et operatus est sacco. . . . Et misit Eliacim praepositum domus, et Sobnam scribam, et senes de sacerdotibus

opertos saccis, ad Isaiam prophetam. . . .

19. 4. Si forte audiat Dominus Deus tuus universa verba Rabzacis, quem misit rex Assyriorum dominus suus, ut exprobraret Deum viventem, et argueret verbis, quae audivit Dominus Deus tuus; et fac orationem pro reliquiis quae repertae sunt.

19. 6. Dixitque eis Isaias: Haec dicetis domino vestro: Haec dicit Dominus: Noli timere. . . .

19. 14-19. Itaque cum accepisset Ezechias litteras de manu nuntiorum, et legiset eas, ascendit in domum Domini, et expandit eas coram Domino. Et oravit in conspectu eius, dicens: Domine Deus Israel, qui sedes super cherubim, tu es Deus solus regum omnium terrae; tu fecisti coelum et terram. Inclina aurem tuam, et audi; aperi, Domine, oculos tuos, et

- folce. Soðlice hæ tōwēnde þā hæðenan godas, and hi for-
bærnde, forðan ðe hi næron godas, ac wæron manna hand-
geweorc, trēowene and stānene, and hæ hi forðrī tōbrytte. Ālȳs
us nu, Drihten, fram his gebeote and mihte, þæt ealle ðeoda
tōcnāwon þæt þu āna eart Ælmihtig God. *Æ. H. i. 568.*
19. 28. Ic geslæa ænne wriðan on his nosu, and ænne bridel on
his weleras, and ic hine gelæde ongēan tō his lēode. *Æ. H. i. 568.*
19. 32. God Ælmihtig cwyð: Ne ascȳtt Sennacherib flān intō
ðære byrig Hierusalem, nē mid his scylde hi ne gewylyt. *Æ. H. i. 568.*
19. 34. Ic ðā burh gescylde for mē and for minum ðeowan
Dauid. *Æ. H. i. 568, 570.*
19. 35-37. Þā on ðære nihte ferde Godes engel, and ofslōh ðæs
Syrian cyninges hēre ān hund þusend manna, and fīf and
hundeachtig þusenda. Þæs on merigen ārās Sennacherib, and
geseah ðā dēadan lic, and gecyrde mid micelre sceame ongēan
tō þære byrig Ninieue. Hit gelamp ðā þæt hæ hine gebæd
tō his deofolgyldre, and his twāgen suna hine mid swurde
acwealdon. *Æ. H. i. 570.*
24. 19. *See Æ. H. ii. 64.*
25. 1, 4, 7, 9-11, 13 ff. *See Æ. H. ii. 66.*

1 CHRONICLES.

10. 8. *See Æ. H. ii. 64.*
29. 27. *See Æ. H. ii. 64.*

- vide; audi omnia verba Senna-
cherib, qui misit ut exprobraret
nobis Deum viventem. Vere, Do-
mine, dissipaverunt reges Assyri-
orum gentes, et terras omnium,
et miserunt deos eorum in ignem;
non enim erant dii, sed opera
manuum hominum ex ligno et
lapide, et perdiderunt eos. Nunc
igitur, Domine Deus noster, salvos
nos fac de manu eius, ut sciant
omnia regna terrae quia tu es
Dominus Deus solus.
19. 28. . . . Ponam itaque circulum
in naribus tuis, et camum in labiis
tuis, et reducam te in viam per
quam venisti.
19. 32. Quam ob rem haec dicit
Dominus de rege Assyriorum:
- Non ingreditur urbem hanc, nec
mittet in eam sagittam, nec occu-
pabit eam clypeus. . . .
19. 34. Protegamque urbem hanc,
et salvabo eam propter me, et
propter David servum meum.
19. 35-37. Factum est igitur in
nocte illa, venit angelus Domini,
et percussit in castris Assyriorum
centum octoginta quinque millia.
Cumque diluculo surrexisset, vidit
omnia corpora mortuorum, et re-
cedens abiit, et reversus est Sen-
nacherib rex Assyriorum, et man-
sit in Ninive. Cumque adoraret
in templo Nesroch deum suum,
Adramelech et Sarasar filii eius
percusserunt eum gladio. . . .

2 CHRONICLES.

1. 7-12. See 1 Kings 3. 5-15.

9. 30. See 1 Kings 11. 42.

EZRA.

1. 1 ff. See *Æ. H.* ii. 66.

3. 2 ff. See *Æ. H.* ii. 66.

5. 2. See *Æ. H.* ii. 66.

JOB¹.

1. 1-5. Sum wer wæs geseten on þām lande þe is gehāten Hus; his nama wæs Iob. Sē wer wæs swiðe bilewite and rihtwīs, and ondrædende God and forbūgende yfel. Him wāron æcen-nede seofan suna and ðreo dohtra. Hē hæfde seofon ðusend scēapa and ðreo ðusend olfenda, fīf hund getȳmu oxena and fīf hund assan, and ormāste micelne hired. Sē wer wæs swiðe mære betwux eallum Ēasternum. And his suna ferdon, and ðenode ælc oðrum mid his gōdum on ymhwyrfte sēt his huse, and þærtō heora swustru gelaðodon. Iob sōðlice ārās on ðām eahteoðan dæge on ærnemerigen, and offrode Gode seofonfealde lāc for his seofon sunum, ðy-læs-ðe hi wið God on heora geðance agylton. Ðus dyde Iob eallum dagum for his sunum, and hi swā gehālgode. *Æ. H.* ii. 446.

1. 6-8. Hit gelamp on sumum dæge, ða-ðā Godes englas² cōmon, and on his gesihðe stōdon, ða wæs eac swylce se sceucca him

JOB.

1. 1-5. Vir erat in terra Hus, nomine Iob; et erat vir ille simplex et rectus, ac timens Deum, et recedens a malo. Nati sunt ei septem filii, et tres filiae. Et fuit possessio eius septem millia ovium, et tria millia camelorum, quingenta quoque iuga boum, et quingentae asinae, ac familia multa nimis. Eratque vir ille magnus inter omnes Orientales. 1. 6-8. Quadam autem die cum venissent filii Dei ut assisterent

convivium per domos unusquisque in die suo; et mittentes vocabant tres sorores suas, ut comederent et biberent cum eis. Cumque in orbem transissent dies convivii, mittebat ad eos Iob, et sanctificabat illos, consurgensque diluculo offerebat holocausta pro singulis; dicebat enim: Ne forte peccaverint filii mei, et benedixerint Deo in cordibus suis. Sic faciebat Iob cunctis diebus.

1. 6-8. Quadam autem die cum venissent filii Dei ut assisterent

¹ Cf. Grein's *Bibliothek der Angelsächsischen Prosa*, pp. 265-272, where will be found an abridged form of the homily on Job.

² Ælfric has a note in the text of his homily: 'Una translatio dicit "filii Dei," et altera dicit "angeli Dei."'

betwux. Tō ðam cwæð Drihten : Hwanon cōme ðu ? Se sceocca andwyrde : Ic ferde geond þas eorðan, and hi besode. Drihten cwæð : Ne beheolde ðu, lā, minne ðeowan Iob, þæt nān man nis his gelica on eorðan, bilewite man and rihtwīs, ondrædende God and yfel forbūgende ? *Æ. H. ii. 446.*

1. 9-12. Se mǣnfulla deofol . . . cwæð tō Drihtne : Ne ondræt Iob on idel God : þu ymbtrymedest hine and ealle his æhta, and his handgeweorc þu blētsodest, and his æhta wēoxon on eorðan. Ac āstreçe hwōn ðine hand, and getill ealle ða ping ðe hē āh, and hē ðe on ansýne wyrigð. Drihten cwæð tō ðam sceoccan : Efnē, nū ealle ða ðing ðe hē āh sindon on ðinre handa, buton ðam anum, þæt ðu on him sylfum ðine hand ne āstreçe. Se deofol gewende ða fram Godes gesihðe. *Æ. H. ii. 448, 450 ; cf. i. 6.*
1. 14-22. Sum ārendraca cōm to Iobe, and cwæð : Þine syll eodon, and ða assan wið hi lās wodon ; þa fārlice cōmon Sabai, and hi ealle us benāmon, and þine yrðlingas ofslōgon, and ic āna æthærst þæt ic ðe þis cýdde. Mid-þam-ðe se yrðling þis sǣde, ða cōm sum oðer, and cwæð : Fýr cōm fārlice of heofenum, and forbærnde ealle ðine scēp, and ða hyrdas samod, and ic āna ætwand þæt ic ðe ðis cýdde. Þa cōm se ðridða ārendraca, and cwæð : Ða Chaldeiscan cōmon on ðrim floccum, and ure olfendas ealle gelæhton, and ða hyrdas mid swurde ofslōgon ; ic āna ætflēah þæt ic ðe þis cýdde. Efnē, ða-gýt cōm se feorða

coram Domino, affuit inter eos etiam Satan. Cui dixit Dominus : Unde venis ? Qui respondens, ait : Circuivi terram, et perambulavi eam. Dixitque Dominus ad eum : Numquid considerasti servum meum Iob, quod non sit ei similis in terra, homo simplex et rectus, ac timens Deum, et recedens a malo ?

1. 9-12. Cui respondens Satan ait : Numquid Iob frustra timet Deum ? Nonne tu vallasti eum ac domum eius universamque substantiam per circuitum, operibus manuum eius benedixisti, et possessio eius crevit in terra ? Sed extende paululum manum tuam, et tange cuncta quae possidet, nisi in

faciem benedixerit tibi. Dixit ergo Dominus ad Satan : Ecce, universa quae habet in manu tua sunt ; tantum in eum ne extendas manum tuam. Egressusque est Satan a facie Domini.

1. 14-22. Nuntius venit ad Iob, qui diceret : Boves arabant, et asinae pascebantur iuxta eos, et irruerunt Sabaei, tuleruntque omnia, et pueros percusserunt gladio, et evasi ego solus ut nuntiarem tibi. Cumque adhuc ille loqueretur, venit alter, et dixit : Ignis Dei cecidit e coelo, et tactas oves puerosque consumpsit, et effugi ego solus ut nuntiarem tibi. Sed et illo adhuc loquente, venit alius, et dixit : Chaldaei fecerunt tres

ārendraca¹ inn, and cwæð : Ðine suna and ðine dohtra æton and druncon mid heora yldestan bræðer ; and efne, þā fārlice swэгde swiðlic wind of ðām westene, and tōslōh þæt hūs æt ðām fēower hwęmmum, þæt hit hrēosende ðine bearn ofðrihte and ācwealde ; ic āna ætbærst þæt ic ðe þis cýdde. Hwæt, ðā Iob ārās, and tōtær his tunecan, and his loccas forcearf, and fēol tō eorðan, and cwæð : Nacod ic cōm of mīnre mōdor innoðe, and nacod ic sceal heonan gewęndan ; Drihten mē forgeaf ðā āhta, and Drihten hī mē eft benām ; swā-swā him gelicode, swā hit is gedōn ; bæo his nama geblētsod. On eallum ðisum ðingum ne syngode Iob on his welerum, nē nān ðing dýalices ongēan God ne spræc. *Æ. H. ii. 43a.*

¶ He gemacode ðā þæt fýr cōme ufan, swilce of heofenum, and forbærnde ealle his scēp ut on felda, and þā hyrdas samod, buton anum þe hit him cýðan sceolde. *Æ. H. i. 6.*

¶ Nacode wē wæron ācennede, and nacode wē gewitað. *Æ. H. i. 64.*

¶ God forgeaf ðā āhta, and God hī eft ætbræd ; sý his nama geblētsod. *Æ. H. ii. 32a.*

¶ Ac se geðyldiga Iob on eallum ðisum ungelimpum ne syngode mid his muðe, nē nān ðing stuntlices ongēan God ne spræc, ac cwæð : God mē forgeaf ðā āhta, and hī eft æt mē genām ; sý his nama geblētsod. *Æ. H. i. 47a.*

¶ On eallum ðisum ðingum ne syngode Iob on his welerum. *Æ. H. ii. 45a.*

2. 1. Eft siððan on sumum dæge, þā-þā Godes englas stōdon on his gesihðe, þā wæs eac se scucca him betwýnan. *Æ. H. ii. 45a.*

turmas, et invaserunt camelos, et tulerunt eos, necnon et pueros percusserunt gladio, et ego fugi solus ut nuntiarem tibi. Adhuc loquebatur ille, et ecce alius intravit, et dixit: Filiis tuis et filiabus vescentibus et bibentibus vinum in domo fratris sui primogeniti, repente ventus vehemens irruit a regione deserti, et concussit quattuor angulos domus, quae corruens oppressit liberos tuos, et mortui sunt, et effugi ego

solus ut nuntiarem tibi. Tunc surrexit Iob, et scidit vestimenta sua, et tonso capite corruens in terram, adoravit, et dixit: Nudus egressus sum de utero matris meae, et nudus revertar illuc; Dominus dedit, Dominus abtulit; sicut Domino placuit, ita factum est; sit nomen Domini benedictum. In omnibus his non peccavit Iob labiis suis, neque stultum quid contra Deum locutus est.

2. 1. Factum est autem cum quadam

¹ Thorpe, 'arendraca.'

2. 3-6. And Drihten him cwæð tō : Hwæt lā, ne behæold ðe minne ðeowan Iob, þæt his gelīca nis on eorðan, and gý hylt his unscæððignysse? Ðu astyredest mē tōgeanes him, ic ðearfleas hine geswēnctæ. Se scucca andwyrde : Fel for felle, and swā-hwæt-swā man hæfð hē sylð for his Āstrece nū þine hand, and hrēpa his bān and his flæsc, ðe gesiht ðu þæt hē ðe on ansýne wirigð. Drihten cwæð tō scuccan : Efne, hē is nū on ðinre handa, swā-þeah-hwæðere h his sǣwle. *Æ. H. ii. 452.*

2. 7-10. Ðā gewēnde se deofol of Drihtnes gesihðe, and slōh mid þære wyrstan wunde, fram his hnolle ufewerdan oð his neoðewerde. Iob sæt ðā sārlice, eal on ānre wunde, uþ his mixene, and āscræp ðone wyrms of his līce mid a crōscearda. His wif him cwæð tō : Gýf ðu þurhwunas ðinre bilewitnysse; wyrig God and swelt. Iob hire wyrde : Ðu spræce swā-swā ān stunt wif. Gif we gōd u fēgon of Godes handa, hwī ne sceole wē eac yfel under On eallum ðisum ðingum ne syngode Iob on his wele

Æ. H. ii. 452.

2. 11-13. Witodlice ðā geāxodon þrȳ cyningas, ðe him ges wǣron, eal his ungelimp, and cōmon him tō of heora þæt hī hine genēosodon. Heora naman wǣron ðus geef Elifaz, Baldað, Sofar. Hī gecwædon þæt hī, samod cume

die venissent filii Dei, et starent coram Domino, venisset quoque Satan inter eos, et staret in conspectu eius.

2. 3-6. Et dixit Dominus ad Satan : Numquid considerasti servum meum Iob, quod non sit ei similis in terra, vir simplex et rectus, ac timens Deum, et recedens a malo, et adhuc retinens innocentiam? Tu autem commovisti me adversus eum, ut affligerem eum frustra. Cui respondens Satan, ait : Pellem pro pelle, et cuncta quae habet homo dabit pro anima sua. Alioquin mitte manum tuam, et tange os eius et carnem, et tunc videbis quod in faciem benedicat tibi. Dixit ergo Dominus ad Satan : Ecce in manu tua est, verum-

tamen animam illius serva.

2. 7-10. Egressus igitur Satan facie Domini, percussit Iob u pssimo, a planta pedis usque verticem eius; qui testa saradebat, sedens in sterqui. Dixit autem illi uxor sua : A tu permanes in simplicitate benedic Deo et morere. Q ad illam : Quasi una de mulieribus locuta es. Si suscepimus de manu Dei, quare non suscipiamus? In nibus his non peccavit Iob suis.

2. 11-13. Igitur audientes tres Iob omne malum, quod acciderat ei, venerunt singuli de loco Eliphaz Themanites, et Buhites, et Sophar Naamathitis.

hine genēosodon and gefrēfrodon. Hī ðā cōmon, and hine ne oncnēowon for ðære ormētan untrumnyse, and hrȳmdon þærrihte wēpende. Hī totæron heora rēaf, and mid duste heora hēafod bestreowodon, and him mid sēton manega dagas. *Æ. H. ii. 454.*

4. 5, 6. Wite cōm ofer ðē, and ðū ateorodest; sārny s ðē hrepode, and ðū eart geunrōtsod. Hwær is nū ðīn Godes ege and ðīn strēncð? Hwær is ðīn geðyld and ðīnra dāda fulfrȳmednys? *Æ. H. ii. 454.*
6. 1-3. Iob cwæð: Eala, gif mīne synna, and mīn yrmð þe ic ðolige, wæron āwegene on ānre wāgan, þonne wæron hī swærran gesewene ðonne sandcorn on sē. *Æ. H. ii. 454.*
6. 16, 17. Tō ðrēagenne gē lōgiað ēowere sprāce, and gē ðencað tō āwendenne ēowerne frēond. *Æ. H. ii. 454.*
7. 1. Mannes lif is campdōm ofer eorðan; and swā-swā mēdgildan dagas, swā sind his dagas. *Æ. H. ii. 454.*
7. 5. Mīn flāsc is ymscrȳd mid forrotodnyse and mid dustes horwum; mīn hȳd forsearode and is forscruncen. *Æ. H. ii. 456.*
7. 16. Āra mē, Drihten; ne sind mīne dagas nāhte. *Æ. H. ii. 456.*
19. 25-27. Ic gelyfe þæt mīn Ālȳsend leofað, and ic sceal on þām endenextan dæge of eorðan ārise, and eft ic beo mid mīnum felle befangen, and on mīnum flāsce ic gesēo God, ic sylf and nā oðer. *Æ. H. i. 532.*

¶ Ic wāt soðlice þæt mīn Ālȳsend leofað, and ic on ðām endenextan dæge of eorðan ārise, and ic beo eft mid mīnum felle

Condixerant enim ut, pariter venientes, visitarent eum et consolarentur. Cumque elevassent procul oculos suos, non cognoverunt eum, et exclamantes ploraverunt, scissisque vestibus sparserunt pulverem super caput suum in coelum. Et sederunt cum eo in terra septem diebus et septem noctibus. . . .

4. 5, 6. Nunc autem venit super te plaga, et defecisti; tetigit te, et conturbatus es. Ubi est timor tuus, fortitudo tua, patientia tua, et perfectio viarum tuarum?
6. 1-3. Respondens autem Iob, dixit: Utinam appenderentur peccata mea quibus iram merui, et calamitas quam patior, in statera. Quasi arena maris haec gravior appareret. . . .
6. 16, 17. Ad increpandum tantum eloquia concinnatis, . . . et subvertere nitimini amicum vestrum.
7. 1. Militia est vita hominis super terram; et sicut dies mercenarii dies eius.
7. 5. Induta est caro mea putredine et sordibus pulveris; cutis mea aruit et contracta est.
7. 16. . . . Parce mihi, nihil enim sunt dies mei.
19. 25-27. Scio enim quod Redemptor meus vivit, et in novissimo

- befangen, and ic on mīnum flāsce God gesēo, ic sylf and nā oðer; þes hiht is on mīnum bōsme geled. *Æ. H. ii. 436.*
29. 12-16. Ic alȳsde hrȳmende þearfan, and ðām stēopbearne þe buton fultume wæs ic gehēolp, and wydewan heortan ic gefrēfode. Ic wæs ymbscrȳd mid rihtwīsnysse; ic wæs blindum mēn eage, and healtum fōt, and þearfena fæder. *Æ. H. ii. 448.*
30. 16, 17. Mē habbað geswēncednysse ðagas, and on niht mīn bān bið mid sārnesse þurhðȳd, and ðā ðe mē etað ne slāpað. *Æ. H. ii. 436.*
30. 19. Ic eom lāme wiðmeten, and ȳslum and axum geanlicod. *Æ. H. ii. 436.*
31. 16, 17. Ic ðearfum ne forwyrnde þæs ðe hi gyrndon; nē ic ne sēt āna mīnne hlāf buton stēopbearne. *Æ. H. ii. 448.*
31. 20. Of flȳsum mīnra scēapa wēron gehlȳwde ðearfena sīdan. *Æ. H. ii. 448.*
31. 25. Nē ic ne blissode on mīnum mēnigfealdum welum. *Æ. H. ii. 448.*
31. 29. Ne sēgnode ic on mīnes fēondes hryre. *Æ. H. ii. 448.*
31. 32, 33. Ne lēg sēlðeodig man wiðutan mīnum hēgum, ac mīn duru geopenode symle wegfērendum. Ne behȳdde ic mīne synna, nē ic on mīnum bōsme ne bediȳglode mīne unrihtwīsnysse. *Æ. H. ii. 448.*
42. 7, 8. Ac God hi gespræc þā, and cwæð þæt hē him eallum ðrim gram wære, forþan ðe hi swā rihtlice sēforan him ne

- die de terra surrecturus sum, et rursum circumdabor pelle mea, et in carne mea videbo Deum meum. Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius; reposita est haec spes mea in sinu meo.
29. 12-16. Eo quod liberaressem pauperem vociferantem, et pupillum cui non esset adiutor, . . . et cor viduae consolatus sum. Iustitia indutus sum; et vestivi me, sicut vestimento et diademate, iudicio meo. Oculi fui caeco, et pes claud. Pater eram pauperum. . .
30. 16, 17. . . . Possident me dies afflictionis. Nocte os meum perforatur doloribus, et qui me comedunt non dormiunt.
30. 19. Comparatus sum luto, et assimilatus sum favillae et cineri.
31. 16, 17. Si negavi quod volebant pauperibus; . . . si comedi buccellam meam solus, et non comedit pupillus ex ea.
31. 20. Si non . . . latera eius . . . de velleribus ovium mearum calefactus est.
31. 25. Si laetatus sum super multis divitiis meis. . .
31. 29. Si gavisus sum ad ruinam eius qui me oderat. . .
31. 32, 33. Foris non mansit peregrinus; ostium meum viatori patuit. Si abscondi quasi homo peccatum meum, et celavi in sinu meo iniquitatem meam.
42. 7, 8. . . . Dominus . . . dixit ad

spræcon swā-swā Iob his ʒegen. God cwæð him to: Nimað eow nū seofon fearras and seofon rammās, and farað eft onġean tō mīnum ʒeowan Iobe, and geoffriað ʒās lāc for eow; Iob soðlice, mīn ʒeowa, gebit for eow—and ic his ansýne underfō— þæt eow ne bēo tō dysige geteald, þæt gē swā rihtlice tō mē ne spræcon swā-swā mīn ʒeowa Iob. *Æ. H. ii. 456.*

42. 9. Elifaz ʒā, and Baldað, and Sofar ferdon onġean tō heora mæge Iobe, and didon swā-swā him God bebead; and Drihten underfeng Iobes ansýne, and heora synne ʒurh his ʒingrædene forgeaf. *Æ. H. ii. 456.*

|| Ðā ʒrý cyningas . . . gewendon him hām syððan. *Æ. H. ii. 456.*

42. 10. Drihten eac ʒā gecyrde tō Iobes behræowsunge, ʒā-ʒā hē for his mægum gebæd; and hine gehælde fram eallum his untrumnyssum, and his æhta him ealle forgeald be twý-fealdum. *Æ. H. ii. 456.*

42. 11. Hwæt, ʒā Iobes gebrōðra and geswustru, and ealle ʒā þe hine ær cūðon, cōmon him tō, and hine gefræfrodon, and his micclum wundrodon, and him gife ġeafon. *Æ. H. ii. 456.*

42. 12, 13. Iob hæfde ær his untrumnyssæ seofon ʒusend scēapa and ʒreo ʒusend olfenda, fīf hund ġetýme oxena and fīf hund assan; him wæron eft forgoldene feowertýne ʒusend scēapa and syx þusend olfenda, þusend ġetýme oxena and þusend assan;

Eliphaz Themanitem: Iratus est furor meus in te et in duos amicos tuos, quoniam non estis locuti coram me rectum, sicut servus meus Iob. Sumite ergo vobis septem tauros et septem arietes, et ite ad servum meum Iob, et offerte holocaustum pro vobis; Iob autem servus meus orabit pro vobis—faciem eius suscipiam—ut non vobis imputetur stultitia; neque enim locuti estis ad me recta, sicut servus meus Iob.

42. 9. Abierunt ergo Eliphaz Themanites, et Baldad Suhites, et Sophar Naamathites, et fecerunt sicut locutus fuerat Dominus ad eos, et suscepit Dominus faciem Iob.

42. 10. Dominus quoque conversus

est ad poenitentiam Iob, cum oraret ille pro amicis suis. Et addidit Dominus omnia quaecumque fuerant Iob duplicia.

42. 11. Venerunt autem ad eum omnes fratres sui et universae sorores suae, et cuncti qui venerant eum prius, et comederunt cum eo panem in domo eius, et moverunt super eum caput, et consolati sunt eum super omni malo quod intulerat Dominus super eum, et dederunt ei unusquisque ovem unam et inaurem auream unam.

42. 12, 13. Dominus autem benedixit novissimis Iob magis quam principio eius. Et facta sunt ei quattuordecim millia ovium, et sex millia camelorum, et mille

and Drihten hine blætsode swiðor on ende ðonne on angynne. Hæ hæfde seofon suna and ðreo dohtra ær, and siððan eft eal swā fela. *Æ. H. ii. 458.*

42. 15, 16. Næron gemette on ealre eorðan swā wlitige wimmen swā-swā wæron Iobes dohtra. Hæ soðlice leofode æfter his swingle an hund geara and feowertig geara, and geseah his bearna bearn oð ða feorðan mægðe. *Æ. H. ii. 458.*

PSALMS.

2. 7. God cwæð to me : Ðu eart min sunu, nu to-dæg ic gestrýnde þe. *Æ. H. ii. 14.*
 10. 3. Se synfulla bið gehærod on his lustum, and se unrihtwisa bið geblætsod. *Æ. H. i. 492.*
 12. 8. Ða arleasan turniað on ymbhwyrft. *Æ. H. i. 514.*
 16. 9, 10. Min lichama gerest on hihte, forðan þu ne forlætst mine sawle on helle, ne ðu ne geðafast þæt min lichama gebrosnige. *Æ. H. ii. 16.*
 17. 3. Drihten, ðu afandodest us on ðisum fyre, and nis on us gemett ænig unrihtwisnys. *Æ. H. ii. 312.*
 17. 15. Drihten, ic bæo æteowed mid rihtwisnysse on ðinre gesihðe ; and ic bæo gefylled þonne ðin wuldor geswutelod bið. *Æ. H. i. 532.*
 18. 5, 6. Deapes geomerunga me beododon, and helle sarnysa me beododon ; and ic on minre gedrefednysse Drihten clypode, and hæ of his hālgan temple mine stemne gehýrde. *Æ. H. ii. 86.*

iuga bovum, et mille asinae. Et fuerunt ei septem filii, et tres filiae.

42. 15, 16. Non sunt autem inventae mulieres speciosae sicut filiae Iob in universa terra. . . Vixit autem Iob post haec centum quadraginta annis, et vidit filios suos, et filios filiorum suorum usque ad quartam generationem. . .

PSALMS.

2. 7. Dominus dixit ad me : Filius meus es tu, ego hodie genui te.
 10. 3. Quoniam laudatur peccator in desideriis animae suae, et iniquus benedicitur.
 12. 8. In circuitu impii ambu-

lant. . .

16. 9, 10. . . . Caro mea requiescet in spe, quoniam non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem.
 17. 3. . . . Igne me examinasti, et non est inventa in me iniquitas.
 17. 15. Ego autem in iustitia apparebo conspectui tuo ; satiabor cum apparuerit gloria tua.
 18. 5, 6. Dolores inferni circumdederunt me ; praeoccupaverunt me laquei mortis ; in tribulatione mea invocavi Dominum, et ad Deum meum clamavi, et exaudivit de templo sancto suo vocem meam. . . .

19. 1. Heofonas cýðað Godes wuldor. *Æ. H. i. 520.*
 19. 4. Se swæg heora bodunge ferde geond ealle eorðan, and heora word becōmon tō gemārum ealles ymbhwyrftes. *Æ. H. i. 542.*
 19. 5. Swā-swā brýdguma hē gæð forð of his brýdbēdde. *Æ. H. ii. 10; cf. i. 200.*
 19. 6. Nis nān þe hine behýdan mæge fram his hētan. *Æ. H. i. 282; cf. ii. 606.*
 22. 16. Fela hundas mē ymbe eodon. *Æ. H. ii. 114.*
 Hī ðurhðýdon mīne handa and mīne fēt. *Æ. H. ii. 16.*
 22. 18. Hī dældon mīn reaf betwux him. *Æ. H. ii. 16.*
 23. 5. Drihten, þū gegearcodeð mýsan on mīnre gesihðe, tō-gēanes ðam þe mē gedræfdon. *Æ. H. ii. 114.*
 24. 1. Eorðe, and eall hire gefyllednys, and eal ymbhwyrft, and þā ðe on ðam wuniað, ealle hit syndon Godes āhta. *Æ. H. i. 172.*
 || Sēo eorðe and hire gefyllednys is Godes. *Æ. H. ii. 104.*
 24. 8. Drihten is strang and mihtig on gefeohte. *Æ. H. i. 196.*
 33. 9. Hē hit gecwæð, and þā gesceafta wæron geworhte; hē bebæd, and hī wæron gesceapene. *Æ. H. i. 122.*
 34. 1. Ic herige mīnne Drihten on ālcne tīman. *Æ. H. i. 252.*
 34. 19. Fela sind þāra rihtwīra gedreccednyssa, ac Drihten fram eallum ðysum hī ālýt. *Æ. H. i. 574.*
 37. 27. Būh fram yfele, and dō gōd. *Æ. H. ii. 602.*
 39. 6. On idel bið ālc man gedrefed se ðe hordað and nāt hwām hē hit gegaderað. *Æ. H. i. 66.*
 || On idel swincð se ðe goldhordað and nāt hwām hē hit gegaderað. *Æ. H. ii. 104.*

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| 19. 1. Coeli enarrant gloriam Dei... | 24. 1. Domini est terra, et plenitudo eius; orbis terrarum, et universi qui habitant in eo. |
| 19. 4. In omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum. | 24. 8. . . . Dominus fortis et potens, Dominus potens in praelio. |
| 19. 5. . . . Ipse tamquam sponsus procedens de thalamo suo. . . . | 33. 9. Quoniam ipse dixit, et facta sunt; ipse mandavit, et creata sunt. |
| 19. 6. . . . Nec est qui se abscondat a calore eius. | 34. 1. Benedicam Dominum in omni tempore. . . . |
| 22. 16. Quoniam circumdederunt me canes multi. . . . Foderunt manus meas et pedes meos. | 34. 19. Multae tribulationes iustorum, et de omnibus his liberabit eos Dominus. |
| 22. 18. Diviserunt sibi vestimenta mea. . . . | 37. 27. Declina a malo, et fac bonum. . . . |
| 23. 5. Parasti in conspectu meo mensam, adversus eos qui tribulant me. . . . | 39. 6. . . . Frustra conturbatur; |

45. 9. Seo cwæn stent æt ðinre swiðran on ofergyldum gyrlan, ymbscrýd mid menigfealdre fahnysse. *Æ. H. ii. 536.*
45. 13. Eall hire wuldor is wiðinnan. *Æ. H. ii. 564.*
47. 5. God æsthð up to heofonum mid micelre myrhðe. *Æ. H. ii. 16.*
49. 12. Se mann, ða-ða he on wurðmynte wæs, he hit ne understod; he is forðy wiðmeten stuntum nýtenum, and is him gelic geworden. *Æ. H. i. 96.*
49. 20. *See Ps. 49. 12.*
50. 3. God cymð swutellice, and he ne suwað; fyr byrnð on his gesihðe, and on his ymbhwyrfte bið swiðlic storm. *Æ. H. i. 618.*
 || God cymð swutellice, and he ne suwað; fyr byrnð on his gesihðe, and stiðlic hræohnys bið onbuton him. *Æ. H. ii. 18.*
50. 15. Clypa me on dæge ðinre gedrefednysse; and ic ðe ahrædde, and ðu mærsast me. *Æ. H. ii. 136.*
50. 16, 17. God cwæð to ðam synfullum: Hwæt bodast ðu mine rihtwisenysse and mine gecyðnysse purh þinne muð? Þu soðlice hatast ðeawfæstnysse, and ðu awurpe mine word under bæc. *Æ. H. ii. 530, 532.*
51. 5. Ealle men beoð . . . mid unrihtwisenysse gesæcnode, and mid synnum æcennede. *Æ. H. i. 200.*
56. 12. God Ælmihtig, on me synd þine behæt, þa ic ðe forgyldo ðurh herunga. *Æ. H. i. 524.*
58. 1. Gæ manna bearn, dæmað rihtlice. *Æ. H. ii. 322.*
59. 17. Min gefylsta, ðe ic singe; forðanðe ðu, God, eart min andfenga, min God, and min mildheortnyss. *Æ. H. ii. 82.*

thesaurizat, et ignorat cui congregabit ea.

45. 9. . . . Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate.
45. 13. Omnis gloria eius . . . ab intus. . . .
47. 5. Ascendit Deus in iubilo. . . .
49. 12. . . . Homo, cum in honore esset, non intellexit; comparatus est iumentis insipientibus, et similis factus est illis.
50. 3. Deus manifeste veniet, Deus noster, et non silebit; ignis in conspectu eius exardescet, et in circuitu eius tempestas valida.
50. 15. Et invoca me in die tribu-

lacionis; erum te, et honorificabis me.

50. 16, 17. Peccatori autem dixit Deus: Quare tu enarras iustitias meas, et assumis testamentum meum per os tuum? Tu vero odisti disciplinam, et proiecisti sermones meos retrorsum.
51. 5. . . . In iniquitatibus conceptus sum, et in peccatis concepit me mater mea.
56. 12. In me sunt, Deus, vota tua, quae reddam laudationes tibi.
58. 1. . . . Recta indicate, filii hominum.
59. 17. Adiutor meus, tibi psallam;

62. 12. þu, Drihten, forgyltst ælcum be his weorcum. *Æ. H. ii. 18.*
 63. 5. Bæo mIn sǽwul gefylled swā-swā mid rysle and mid ungele. *Æ. H. i. 522.*
 68. 33. Singað þām Gode ðe astāh ofer heofonas tō eastdæle. *Æ. H. ii. 16.*
 68. 35. . . . on his hālgum, on ðām hē is wundorlic. *Æ. H. i. 446.*
 72. 11. Ealle cyningas onbugað him, and ealle þeoda him ðeowiað. *Æ. H. ii. 18.*
 73. 28. Mē is gōd þæt ic mē to Gode geðeode, and sette mInne hiht on Drihtne. *Æ. H. ii. 440.*
 80. 1. Drihten, ðu ðe sitst ofer cherubin, geswutela ðe sylfne. *Æ. H. i. 348.*
 82. 6. Ic cwæð: Gē sind godas, and gē ealle sind bearn þæs Hēhstan. *Æ. H. i. 324; cf. i. 366.*
 || Sōðlice mēn syndon godas gecigede. *Æ. H. i. 40.*
 84. 7. Ðā hālgan farað fram mihte tō mihte; ealra goda God bið gesewen on Sion. *Æ. H. ii. 334.*
 || þā hālgan farað fram mihte tō mihte. *Æ. H. i. 602.*
 86. 1. Ic sōðlice eom wædla and þearfa. *Æ. H. i. 530; cf. Ps. 109. 22.*
 86. 10. þu eart mære and micel, ðe wundra wyrest; þu eart āna God. *Æ. H. ii. 20.*
 89. 26. Hē sylf clypode tō mē: þu eart mIn fæder. *Æ. H. ii. 16.*
 89. 27. And ic gesette hine frumcennedne and hēaligne tōforan eallum eorðlicum cynegum. *Æ. H. ii. 16.*

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| quia, Deus, susceptor meus es; | bim, manifestare. |
| Deus meus misericordia mea. | 82. 6. Ego dixi: Dii estis, et filii |
| 62. 12. . . . Domine, . . . tu reddes | Excelsi omnes. |
| unicuique iuxta opera sua. | 84. 7. . . . Ibunt de virtute in vir- |
| 63. 5. Sicut adipe et pinguedine | tutem; videbitur Deus deorum in |
| repleatur anima mea. . . . | Sion. |
| 68. 33. Qui ascendit super coelum | 86. 1. . . . Quoniam inops et pauper |
| coeli ad orientem. . . . | sum ego. |
| 68. 35. Mirabilis Deus in sanctis | 86. 10. Quoniam magnus es tu, et |
| suis. . . . | faciens mirabilia; tu es Deus |
| 72. 11. Et adorabunt eum omnes | solus. |
| reges terrae; omnes gentes ser- | 89. 26. Ipse invocabit me: Pater |
| vient ei. | meus es tu. . . . |
| 73. 28. Mihi autem adhaerere Deo | 89. 27. Et ego primogenitum po- |
| bonum est, ponere in Domino | nam illum excelsum prae regibus |
| Deo spem meam. . . . | terrae. |
| 80. 1. . . . Qui sedes super cheru- | |

90. 10. *See* Æ. H. i. 490.

91. 11, 12. God beþeað his englum be ðe, þæt hi ðe healdon, and on heora handan hebban, þe-læs-ðe ðu æt stane þinne fōt ætspurne. Æ. H. i. 516; cf. Matt. 4. 1-11.

93. 5. Drihten, ðine gecyðnyssa sindon swiðe geleaflice. Æ. H. ii. 42. Drihten, þinum huse gedafenað hālignys on daga langsum-nysse. Æ. H. ii. 52.

94. 18. Gif mīn fōt āslād, Drihten, ðin mildheortnys geheolp mē. Æ. H. ii. 52.

95. 2. Uton forhradian Godes ansýne on andetnysse. Æ. H. ii. 124.

106. 17, 18. Seo eorðe geopenode and forsweah Dathan, and heo oferwreah Abiron and his gegaderunge, and heofenlic fýr barn on heora gesamnunge, and ða synfullan forbærnde. Æ. H. ii. 420.

109. 22. Ic soðlice eom wædla and þearfa. Æ. H. i. 530; cf. Ps. 86. 1.

110. 1. God cwæð to minum Drihtne: Site her to minum swiðran. Æ. H. ii. 16; cf. Acts 2. 32 ff.

111. 10. Godes ege is wiððomes angynn. Æ. H. i. 530.

112. 1. Eadig bið se wer se ðe hine ondræt God, and awent his willan to his bebodum. Æ. H. ii. 52.

112. 9. He āspende his ðing, and tōdælde ðearfum, and his riht-wisnys wunað & on worulde. Æ. H. i. 254.

116. 15. Ealra gecorenra hāgena deað is deorwurðe on Godes gesihðe. Æ. H. i. 48.

118. 22. *See* Æ. H. i. 106.

91. 11, 12. Quoniam angelis suis mandavit de te ut custodiant te in omnibus viis tuis. In manibus portabunt te, ne forte offendas ad lapidem pedem tuum. exarsit ignis in synagoga eorum; flamma combussit peccatores.

93. 5. Testimonia tua credibilia facta sunt nimis; domum tuam decet sanctitudo, Domine, in longitudinem dierum. 109. 22. Quia egenus et pauper ego sum. . . .

94. 18. Si dicebam: Motus est pes meus, misericordia tua, Domine, adiuuabat me. 110. 1. Dixit Dominus Domino meo: Sede a dextris meis. . . .

95. 2. Praeoccupemus faciem eius in confessione. . . . 111. 10. Initium sapientiae timor Domini. . . .

106. 17, 18. Aperta est terra, et deglutivit Dathan, et operuit super congregationem Abiron, et 112. 1. Beatus vir qui timet Dominum; in mandatis eius uolet nimis. 112. 9. Dispersit, dedit pauperibus; iustitia eius manet in saeculum saeculi. . . .

116. 15. Pretiosa in conspectu Domini mors sanctorum eius.

118. 24. Ðæs is se dæg þe Drihten worhte ; uton blissian and fægnian on ðam dæge. *Æ. H. ii. 292, 294.*
121. 4. Ne slæpð ne ne hnappað se ðe hylt Israhel. *Æ. H. ii. 230.*
127. 1. Buton Drihten ða burh gehealde, on ýdel waciað þa hyrdas ðe hi healdað. *Æ. H. ii. 230.*
127. 2, 3. Ðonne God sylð his leofum slæp, þæt is Drihtnes yrfwyrðnys. *Æ. H. ii. 326.*
132. 9. Drihten, þine sácerdas sind ymbscrýdde mid rihtwisnysse. *Æ. H. i. 210.*
135. 15-17. Ðæra hæðenra anlicnyssa sind gyldene and sylfrene, manna handgeweorc ; hi habbað dumne muð and blinde eagan, deafe earan and ungrápigende handa, fæt butan feðe, bodig butan life. *Æ. H. i. 366.*
138. 6. Se hēalica Drihten scēawað þa eadmōdan, and þa mōdigan feorran oncnēwð. *Æ. H. i. 128.*
139. 16. Mīn Drihten, þine eagan gesāwon mine unfulfrēmednysse, and on þīnre bēc ealle sind āwritene. *Æ. H. i. 330.*
139. 17, 18. Mē soðlice sind þine frýnd, God, swiðe ārwurðe, and heora ealdordōm is swiðe gestrangod. Ic hi gerīme, and hi beoð gemenigfylde ofer ðære sē sandceosol. *Æ. H. ii. 524.*
- || Ic hi getealde, and heora getel is mære ðonne sandceosol. *Æ. H. i. 536.*
- Ic ārās of deaðe, and ic eft mid þe eom. *Æ. H. ii. 16.*
141. 2. Drihten, sý mīn gebed asēnd swā-swā byrnende stōr on ðīnre gesihðe. *Æ. H. i. 118.*

118. 24. Haec est dies quam fecit Dominus ; exultemus et laetemur in ea.
121. 4. Ecce non dormitabit neque dormiet qui custodit Israel.
127. 1. . . . Nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam.
127. 2, 3. . . . Cum dederit dilectis suis somnum, ecce hereditas Domini, filii. . . .
132. 9. Sacerdotes tui induantur iustitiam. . . .
135. 15-17. Simulacra gentium argentum et aurum, opera manuum hominum : os habent, et non loquuntur ; oculos habent, et non

- videbunt ; aures habent, et non audient ; neque enim est spiritus in ore ipsorum.
138. 6. Quoniam excelsus Dominus, et humilia respicit, et alta a longe cognoscit.
139. 16. Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur. . . .
139. 17, 18. Mihi autem nimis honorificati sunt amici tui, Deus ; nimis confortatus est principatus eorum. Dinumerabo eos, et super arenam multiplicabuntur. Exsurrexi, et adhuc sum tecum.
141. 2. Dirigatur oratio mea sicut incensum in conspectu tuo. . . .

142. 5. Drihten, þu eart min hiht ; bæo min dæl on þæra lybbendra eorðan. Æ. H. i. 530.
 146. 3, 4. Nellað ge getrūwian on ealdormannum, nē on manna bearnum, on ðām nis nān hæl. Heora gæst gewrit, and hi tō eorðan gehwyrfað, and on ðām dæge losiað ealle heora geðohtas. Æ. H. i. 410.

PROVERBS.

1. 28. Þonne hi clypiað tō mē, and ic hi ne gehyre ; hi ārisað on ārnemerigen, ac hi ne gemetað mē. Æ. H. ii. 378.
 3. 9. Ārwurða ðinne Drihten mid þinum āhtum, and of ðinum frumwæstmum syle ðearfum. Æ. H. ii. 102.
 4. 16. Hi blissiað on yfelnysses and on ārleasum dædum, and hi slæp ne underfōð, buton hi yfel gefremmon. Æ. H. ii. 322.
 4. 18. And rihtwisa stōfæt is swilce scinende leoht, and weaxende symle oð sōðre fulfremmednysses. Æ. H. ii. 322.
 5. 22. Ānra gehwile mann is gewriðen mid rāpum his synna. Æ. H. i. 208.
 13. 8. Þæs rīcan mannes welan sind his sǣwle ālȳsednysses. Æ. H. i. 204.
 13. 24. Sē ðe sparað his gyrde, hē hatað his cild ; and sē ðe hit lufað, hē lārð hit ānrædlice. Æ. H. ii. 324.
 15. 15. Yfele sind ure dagas. Æ. H. i. 490.
 16. 32. Selre is se geðyldiga wer þonne se stranga ; and sē ðe his mōd gewylt is bētera ðonne sē ðe burh oferwinð. Æ. H. ii. 544.
 17. 3. See Æ. H. i. 288.

142. 5. . . . Tu es spes mea, portio mea in terra viventium.
 146. 3, 4. . . . Nolite confidere in principibus, in filiis hominum, in quibus non est salus. Exhibet spiritus eius, et revertetur in terram suam ; in illa die peribunt omnes cogitationes eorum.

PROVERBS.

1. 28. Tunc invocabunt me, et non exaudiam ; mane consurgent, et non invenient me.
 3. 9. Honora Dominum de tua substantia, et de primitiis omnium frugum tuarum da ei.

4. 16. Non enim dormiunt nisi malefecerint, et rapitur somnus ab eis nisi supplantaverint.
 4. 18. Iustorum autem semita, quasi lux splendens, procedit et crescit usque ad perfectam diem.
 5. 22. . . . Funibus peccatorum suorum constringitur.
 13. 8. Redemptio animae viri divitiarum suarum . . .
 13. 24. Qui parcat virgae, odit filium suum ; qui autem diligit illum, instanter erudit.
 15. 15. Omnes dies pauperis mali . . .
 16. 32. Melior est patiens viro forti ; et qui dominatur animo suo, expugnatore urbium.

17. 5. Gif hwā ðearfan forsihð, hē tælð his Scyppend. *Æ. H. ii. 328.*
 19. 11. Þæs mannes wīsdōm bið oncnāwen þurh geðyld. *Æ. H. ii. 544.*
 21. 13. Se ðe awēnt his neþ fram clypigendum ðearfan, hē sylf clypað eft tō Gode, and his stemne ne bið gehýred. *Æ. H. ii. 102.*
 21. 20. Gewilnigendlic goldhord līð on ðæs witan mūðe. *Æ. H. i. 116.*
 21. 30. Nis nān wīsdōm nē nān ræd nāht ongān God. *Æ. H. i. 82.*
 23. 14. Stýr ðinum cilde, and sleh hit mid gyrde, and ðu swā alýst his sǣwle fram dēaðe. *Æ. H. ii. 324.*
 28. 14. Eādig bið se man þe symle bið forhtigende; and soðlice se heardmōda befyld on yfel. *Æ. H. i. 408.*
 29. 5. Lyffetyndra tungan gewritðað manna sǣwle on synnum¹, *Æ. H. i. 494.*
 29. 19. Ne bið se stunta mid wordum gerihtlæced. *Æ. H. ii. 532.*
 31. 4. Ne bið nān ðing dīgle þær ðær druncennys rīxað. *Æ. H. i. 604.*

SONG OF SOLOMON.

4. 11. And unāsægendlic bræð stæmde of hire gyrlum. *Æ. H. i. 444.*
 5. 5. Mine handa drýpton myrran. *Æ. H. i. 118.*
 5. 12. Ic geseah ðā wlitegan swilce culfran āstīgende ofer strēamlicum rīðum. *Æ. H. i. 444.*
 6. 10 (Vulg. 9). Hwæt is ðeos ðe hēr āstīhð swilce ārisende dægrioma, swā wlitig swā mōna, swā gecoren swā sunne, and swā ēgeslic swā fyrdtruma? *Æ. H. i. 442.*

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| 17. 5. Qui despicit pauperem, exprobrat Factori eius. . . | sermonibus loquitur amico suo rete expandit gressibus eius. |
| 19. 11. Doctrina viri per patientiam noscitur. . . | 29. 19. Servus verbis non potest erudiri. . . |
| 21. 13. Qui obturat aurem suam ad clamorem pauperis, et ipse clamabit, et non exaudietur. | 31. 4. . . . Quia nullum secretum est ubi regnat ebrietas. |

SONG OF SOLOMON.

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| 21. 20. Thesaurus desiderabilis . . . in habitaculo iusti. . . | 4. 11. . . . Odor vestimentorum tuorum sicut odor thuris. |
| 21. 30. Non est sapientia, non est prudentia, non est consilium contra Dominum. | 5. 5. . . . Manus meae stillaverunt myrrham. |
| 23. 14. Tu virga percuties eum, et animam eius de inferno liberabis. | 5. 12. Oculi eius sicut columbae super rivulos aquarum. . . |
| 28. 14. Beatus homo qui semper est pavidus; qui vero mentis est durae corrueat in malum. | 6. 9. Quae est ista, quae progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata? |
| 29. 5. Homo qui blandis fictisque | |

¹ Doubtfully assigned here.

ISAIAH.

1. 3. Se oxa oncnēow his hlāford, and se assa his hlāfordes binne.
Æ. H. i. 42.
1. 17-20. Helpað ofsettum, and stēopcildum dēmað; bewęriað
wydewan wið wælhreawum ehterum, and ðreagað mē siððan.
Þis sǣde Drihten, and gif ēowere synna wǣron wolcnreade ær
ðan, hi beoð scinende on snāwes hwitnysse. Gif gē mē
gehýrað, gē etað þære eorðan gōd; gif gē mē geýrsiað, ēow
fornimð mīn swurd. Æ. H. ii. 322.
5. 7. Sōðlice Godes wingearð is Israhela hiwræden. Æ. H. ii. 72.
5. 20. Wā ðam ðe talað, mid treowleasum mōde, yfel tō gōde,
and gōd tō yfele; þeostru tō leohte, and leoht tō ðeos-
trum. Æ. H. ii. 322.
5. 22-24. Wā ðan ðe strang bið tō swiðlicum drencum and tō
gemęcgenne ðā micclan druncennysse; swilce gerihtwisiað
þone ārleāsan for sceattum, and þām rihtwīsum ætbredað
his rihtwīsnysse swā. Forðr hi fornimð helle fýr swā-swā ceaf,
and heora wyrtruma bið swā-swā windige ýsla. Æ. H. ii. 322.
7. 14. Efne, sceal mǣden geǣcnian on hire innoðe, and æcennan
sunu; and his nama bið geciged Emmanuhel. Æ. H. i. 192.
|| Efne, an mǣden sceal geǣcnian, and æcennan sunu; and his
nama bið Emmanuhel. Æ. H. ii. 14; cf. Matt. 1. 23.
9. 6, 7. Ūs is cild æcenned, and us is sunu forgifen, and his eal-
dordōm is on his exlum, and hē bið gehāten wundorlic, rǣdbora,

ISAIAH.

1. 3. Cognovit bos possessorem suum,
et asinus praesepe domini sui. . .
1. 17-20. . . . Subvenite oppresso,
iudicate pupillo, defendite vi-
duam. Et venite, et arguite me,
dicit Dominus: si fuerint peccata
vestra ut coccinum, quasi nix
dealbabuntur. . . . Si . . . audieritis
me, bona terrae comedetis. Quod
si . . . me ad iracundiam provo-
caveritis, gladius devorabit vos. . .
5. 7. Vineā enim Domini exerci-
tuum domus Israel est. . .
5. 20. Vae qui dicitis malum bonum,
et bonum malum, ponentes tene-

bras lucem, et lucem tenebras. . .

5. 22-24. Vae qui potentes estis ad
bibendum vinum, et viri fortes
ad miscendam ebrietatem, qui
iustificatis impium pro muneri-
bus, et iustitiam iusti aufertis ab
eo. Propter hoc, sicut devorat
stipulam lingua ignis, et calor
flammae exurit, sic radix eorum
quasi favilla erit, et germen eorum
ut pulvis ascendet. . .
7. 14. . . . Ecce virgo concipiet, et
pariet filium; et vocabitur nomen
eius Emmanuel.
9. 6, 7. Parvulus enim natus est
nobis, et filius datus est nobis, et
factus est principatus super hu-

strang God, and fæder þære tōweardan worulde, and sibbe ealdor; his rice and his anweald bið gemenigfyld, and ne bið nān ende his sibbe. *Æ. H. ii. 16.*

11. 2, 3. Ðā mēn . . . becomað tō seofonfealdre gife þæs Hālgan Gastes: þā sind wīsdōm and andgit, rād and strēngð, ingehyð and ārfaestnys; Godes ege is se seofodæ. *Æ. H. ii. 292.*

¶ Ān is se Hālgā Gast þe sylð gecorenū mannum ðā seofonfealdan gife: þæt is, wīsdōm and andgit, rād and strēngð, ingehyð and ārfaestnys; Godes ege is sēo seofodæ. *Æ. H. ii. 398.*

Hē onbryrt ure mōd mid seofonfealdre gife: þæt is, mid wīsdōme and andgyte, mid geðeahte and strēncðe, mid ingehyde and ārfaestnysse; and hē ūs gefylð mid Godes ege.

Æ. H. i. 326; cf. i. 328, ii. 14.

14. 12, 13. *See Æ. H. i. 10.*

26. 19. Þā deaðan sceolon ārisan, and þā ðe licgað on byrgenum hī geedcuciað. *Æ. H. ii. 18.*

30. 26. Þonne bið seð sunne be seofonfealdum beorhtre þonne hēo nū sý, and se mōna hæfð þære sunnan leoht. *Æ. H. i. 618.*

35. 4-6. Sęgað þām wācmōdum þæt hī beon gehyrte, and nān ðing ofdrædde; hēr cymð God sylf, and gehælð ūs. Þonne beoð geopenode blindra manna eagan, and deaфра manna earan gehýrað; þonne hleapð se healta swā-swā heort, and dumbra manna tungan beoð swiðe getinge. *Æ. H. ii. 16.*

36. 1. *See Æ. H. i. 568.*

36. 14. *See 2 Kings 18. 29.*

36. 20. *See 2 Kings 18. 35.*

37. 1, 2. *See 2 Kings 19. 1, 2.*

37. 4. *See 2 Kings 19. 4.*

37. 6. *See 2 Kings 19. 6.*

merum eius: et vocabitur nomen eius admirabilis, consiliarius, Deus, fortis, pater futuri sæculi, princeps pacis; multiplicabitur eius imperium, et pacis non erit finis. . . .

11. 2, 3. Et requiescet super eum spiritus Domini: spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis; et replebit eum spiritus timoris Domini. . . .

26. 19. Vivent mortui tui; interfecti mei resurgent. . . .

30. 26. Et erit lux lunae sicut lux solis, et lux solis erit septemplex, sicut lux septem dierum. . . .

35. 4-6. Dicite pusillanimis: Confortamini, et nolite timere; . . . Deus ipse veniet, et salvabit vos. Tunc aperientur oculi caecorum, et aures surdorum patebunt; tunc saliet sicut cervus claudus, et aperta erit lingua mutorum. . . .

37. 29. *See 2 Kings 19. 28.*
 37. 33. *See 2 Kings 19. 32.*
 37. 35. *See 2 Kings 19. 34.*
 37. 36-38. *See 2 Kings 19. 35-37.*
 38. 21. Isaias, þe worhte ðam cyninge Ezechie cliðan tō his dolge, and hine gelæcnode. . . . *Æ. H. i. 476.*
 40. 3, 4. Stemn clypigendes on wēstene: Gearciað Godes weig, dōð rihte his paðas. Ælc dēne bið gefylled, and ælc dūn bið geēadmēt, and ealle wōhnyssa bēoð gerihte, and scearpyssa gesmēðode¹. *Æ. H. i. 360.*
 || Gearciað Godes weig. *Æ. H. i. 362.*
 || Gearciað Drihtnes weg, dōð rihte his sīðfætu. *Æ. H. ii. 530.*
 40. 6. Ælc flæsc is gærs, and þæs flæscs wuldor is swilce wyrta blōstm. *Æ. H. i. 188.*
 42. 2. Hē ne flāt, nē ne hrȳmde, ne nān mann his stemne on strætum ne gehȳrde. *Æ. H. i. 592; cf. ii. 44.*
 44. 17. Mēn . . . bugon tō þām anlicnyssum þe hī sylfe worhton, and him cwædon tō: Ðu eart min God. *Æ. H. i. 208.*
 53. 4. Soðlice hē sylf ætbræd ure ædlunga, and ure sārnyssa hē sylf abær. *Æ. H. i. 122.*
 53. 7. Hē is gelæd tō slēge swā-swā scēp, and hē suwade and his muð ne ondyde, swā-swā lamb dēð þonne hit man scyrð. *Æ. H. ii. 16; cf. ii. 40.*
 57. 15. On hwām gerest Godes Gæst buton on ðām eadmōdan?² *Æ. H. i. 362.*
38. 21. Et iussit Isaias ut tollerent foris.
 massam de ficiis, et cataplasma- 44. 17. . . . Curvatur ante illud, et
 rent super vulnus, et sanaretur. adorat illud et obsecrat, dicens:
 40. 3, 4. Vox clamantis in deserto: . . . Deus meus es tu.
 Parate viam Domini, rectas facite
 . . . semitas Dei nostri. Omnis 53. 4. Vere languores nostros ipse
 vallis exaltabitur, et omnis mons tulit, et dolores nostros ipse por-
 et collis humiliabitur, et erunt tavit. . . .
 prava in directa, et aspera in vias 53. 7. . . . Sicut ovis ad occisionem
 planas. ducebatur, et quasi agnus coram
 40. 6. . . . Omnis caro fenum, et tondente se obmutescet, et non
 omnis gloria eius quasi flos agri. aperiet os suum.
 42. 2. Non clamabit, neque accipiet 57. 15. . . . Habitans . . . cum con-
 personam, nec audietur vox eius trito et humili spiritu. . . .

¹ Probably translated from Luke 8. 4, 5.² Doubtfully assigned here.

58. 1. Clypa, and ne geswīc ðū, āhefe þīne stemne swā-swā bȳme, and cȳð minum folce heora leahtras, and Iacobes hirede heora synna. *Æ. H. i. 6.*
58. 7. Tōbrec ðinne hlāf, and syle ðone oþerne dæl hungrium mēn, and lād into þinum hūse wædlan, and ðā earman ælfrēmedan mēn, and gefrefra hī mid þinum gōdum; þonne ðū nacodne geseo, scrȳd hine, and ne forseoh ðīn āgen flāsc. *Æ. H. i. 180.*
60. 8. Hwæt sind þas þe hēr flēogað swā-swā wolcnu, and swā-swā culfran tō heora shōðȳrlum? *Æ. H. i. 54.*
62. 2. Þū bist geciged nīwum naman, þone ðe Godes mūð genēmnode. *Æ. H. i. 96.*
65. 15. God gecigð his ðeowan oðrum naman. *Æ. H. i. 96.*
66. 1. Heofon is mīn setl. *Æ. H. i. 520; cf. Matt. 5. 34-37.*
66. 24. Þær nāfre heora wyrm ne swylt, nē heora fȳr ne bið adwāsced. *Æ. H. i. 132.*

JEREMIAH¹.

4. 22. Hī sind snotere þæt hī yfel wyrcon, and hī sōðlice ne cunnon nāht tō gōde gewyrcan. *Æ. H. ii. 552.*
8. 7. Storc and swalewe hēoldon ðone tīman heora tōcymes; and þis folc ne oncnēow Godes dōm. *Æ. H. i. 404.*
11. 20. *See Rom. 9. 29.*

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| 58. 1. Clama, ne cesses, quasi tuba exalta vocem tuam, et annuncia populo meo scelera eorum, et domui Iacob peccata eorum. | 65. 15. . . . Et servos suos vocabit nomine alio. |
| 58. 7. Frange esurienti panem tuum, et egenos vagosque induc in domum tuam; cum videris nudum, operi eum, et carnem tuam ne despexeris. | 66. 1. . . . Coelum sedes mea. . . . |
| 60. 8. Qui sunt isti qui ut nubes volant, et quasi columbae ad fenestras suas? | 66. 24. . . . Vermis eorum non morietur, et ignis eorum non extinguetur. . . . |
| 62. 2. . . . Et vocabitur tibi nomen novum, quod os Domini nominabit. | |

JEREMIAH.

4. 22. . . . Sapientes sunt ut faciant mala, bene autem facere nesciunt.
8. 7. . . . Hirundo et ciconia custodierunt tempus adventus sui; populus autem meus non cognovit iudicium Domini.

¹ For passages attributed to Jeremiah, but not found, see *Untraced Passages*, p. 257.

16. 9. . . . þæt hi sceoldon . . . geswīcan blisse stemne and fæg-
nunge, brýdguman stemne and brýde. *Æ. H. ii. 86.*
16. 16. Ic asēnde mīne fisceras, and hi gefixiað hi; mīne huntan,
and hi huntiað hi of ælcere dūne and of ælcere hylle. *Æ. H. i. 576.*
17. 10. Ic āfandige manna heortan and heora lēndena, and
ælcum sylle æfter his færelde, and æfter his āgenre afund-
ennysse. *Æ. H. i. 114.*
17. 14. Drihten, gehæl mē, and ic bēo gehæled; geheald þu mē,
and ic bēo gehealden. *Æ. H. i. 254.*
23. 24. Ic gefylle mid mē sylfum heofonas and eorðan. *Æ. H. i. 262.*
29. 10. *See* *Æ. H. ii. 66.*
31. 15. *See* *Matt. 2. 18 (2. 16-18).*

LAMENTATIONS.

3. 41. Uton āhebban ure heortan mid handum tō Gode. *Æ. H. ii. 124.*
4. 4. Ða lýtlan cild bādon him hlāfes, ac þær næs nān mann ðe
þone hlāf him betwýnan tōbræce. *Æ. H. ii. 400.*

EZEKIEL.

1. 10. Ān ðāra nýtena wæs on mēnniscra ansýne him sētsowod,
oðer on lēon ansýne, þridde on cealfes, fēorðe on earnes.
Æ. H. ii. 430.
2. 6. Ðu mannes bearn, ungelæaffulle and yfel tihtende sind mid
þe, and þu wunast mid þām wyrstan wýrmcynne. *Æ. H. i. 528.*

16. 9. . . . Ego auferam de loco
isto . . . vocem gaudii et vocem
laetitiae, vocem sponsi et vocem
sponsae.

et terram ego impleo? . . .

LAMENTATIONS.

16. 16. Ecce ego mittam piscatores
multos, dicit Dominus, et pesca-
buntur eos: et post haec mittam
eis multos venatores, et vena-
buntur eos de omni monte et de
omni colle. . . .

3. 41. Levemus corda nostra cum
manibus ad Dominum. . . .

4. 4. . . . Parvuli petierunt panem,
et non erat qui frangeret eis.

EZEKIEL.

17. 10. Ego Dominus scrutans cor
et probans renes; qui do uni-
cuique iuxta viam suam, et iuxta
fructum adinventionum suarum.

1. 10. Similitudo autem vultus eorum:
facies hominis et facies leonis a
dextris ipsorum quattuor, facies
autem bovis a sinistris ipsorum
quattuor, et facies aquilae desuper
ipsorum quattuor.

17. 14. Sana me, Domine, et sana-
bor; saluum me fac, et saluus
ero. . . .

2. 6. Tu ergo, fili hominis, . . . incre-
duli et subversores sunt tecum, et
cum scorpionibus habitas. . . .

23. 24. . . . Numquid non coelum

3. 18. Gif þu ne gestentst þone unrihtwisan, and hine ne manast þæt he fram his arleasnyse gecyrre and lybbe, þonne swelt se arleasa on his unrihtwisyse, and ic wille ofgā æt ðe his blōd. *Æ. H. i. 6.*

|| Buton þu gestande ðone unrihtwisan, and him his unrihtwisyse secge, ic ofgā his blōdes gyte æt ðinum handum. *Æ. H. ii. 340.*

3. 19. Gif ðu ðonne þone arleasan gewarnast, and he nele fram his arleasnyse gecyrran, þu alýsdest þine sǽwle mid þære mynegunge, and se arleasa swylt on his unrihtwisyse. *Æ. H. i. 6.*

3. 26. Ic dō þæt þin tunge clifað to ðinum gōman, and þu bist dumb, nā swā-swā ðreagende wer, forðanþe seo hīwræden is swiðe ðwyr. *Æ. H. ii. 530.*

11. 19. Ic ætbrede him ðā stānenan heortan, and ic forgife him flæscene heortan. *Æ. H. ii. 204.*

18. 21, 22. Gif se arleasa and se synfulla wyrð dædbote ealra his synna, and hylt ealle mīne beboda, and rihtwisyse begæð, he leofað, and ne swelt nā yfelum deaðe; and ic ne gemune nānra his synna ðe he gefremode. *Æ. H. ii. 602.*

18. 26, 27. Gif se rihtwisa gecyrð fram his rihtwisyse, and begæð unrihtwisyse arleaslice, ealle his rihtwisyse ic forgyte; and gif se arleasa behreowsað his arleasnyse, and begæð rihtwisyse, ne gemune ic nānra his synna. *Æ. H. i. 350.*

3. 18. Si dicente me ad impium: 11. 19. . . . Auferam cor lapideum
Morte morieris, non annuntia- de carne eorum, et dabo eis cor
veris ei, neque locutus fueris ut carneum.

ipse impius in iniquitate sua morietur, sanguinem autem eius de manu tua requiram. 18. 21, 22. Si autem impius egerit poenitentiam ab omnibus peccatis suis quae operatus est, et custodierit omnia praecepta mea, et fecerit iudicium et iustitiam, vita vivet, et non morietur; omnium iniquitatum eius, quas operatus est, non recordabor. . . .

3. 19. Si autem tu annuntiaveris impio, et ille non fuerit conversus ab impietate sua, et a via sua impia, ipse quidem in iniquitate sua morietur, tu autem animam tuam liberasti. 18. 26, 27. Cum enim averterit se iustus a iustitia sua et fecerit iniquitatem, morietur in eis; in iniustitia quam operatus est morietur. Et cum averterit se impius ab impietate sua quam operatus

3. 26. Et linguam tuam adhaerere faciam palato tuo, et eris mutus, nec quasi vir obiurgans, quia domus exasperans est.

24. 22. Ic dō þæt gē dōð. Æ. H. ii. 526.

33. 8. See Ezek. 3. 18.

33. 11. Nylle ic þæs synfullan deað, ac ic wille þæt hē gecyrrē and lybbe. Æ. H. ii. 124.

|| God cwæð þæt hē nolde þæs synfullan deað, ac hē wyle swiðor þæt hē gecyrrē fram his synnum and lybbe. Æ. H. ii. 602.

34. 7, 8, 10, 13, 14, 16. Gē hyrdas, gehýrað Godes word : Mine scēp sint tōstēcte ðurh eowre gýmeleaste, and sind ābitene. Gē cariað embe eowerne bigleofan, and nā embe þāra scēapa ; forðr ic wille ofgān ðā scēp sēt eowrum handum ; and ic dō þæt gē geswicað þāre wican, and ic wylle āhrēddan mine eowde wið eow. Ic sylf wylle gadrian mine scēp þe wāron tōstēcte, and ic wylle hr healdan on genihtsumere lāse. Þæt þæt losode, þæt ic wylle sēcan and ongean lādan ; þæt þæt ālsfed wæs, þæt ic gehæle ; þæt untrume ic wylle getrymman, and þæt strange gehealdan, and ic hr lāswige on dōme and on rihtwysse. Æ. H. i. 242.

36. 26. See Ezek. 11. 19.

44. 2. Þis geat ne bið nānum mēnn geopenod, ac se Hlāford ānā færd inn þurh þæt geat, and eft ut færd, and hit bið belocen on ecnysse. Æ. H. i. 194.

est, et fecerit iudicium et iustitiam, ipse animam suam vivificabit.

24. 22. Et facietis sicut feci. . .

33. 11. . . . Nolo mortem impii, sed ut convertatur impius a via sua, et vivat. . .

34. 7, 8, 10, 13, 14, 16. Propterea, pastores, audite verbum Domini : . . . Facti sunt greges mei in rapinam, et oves meae in devorationem omnium bestiarum agri, eo quod non esset pastor; neque enim quaesierunt pastores mei gregem meum, sed pascebant pastores semetipsos, et greges meos non pascebant; . . . ecce ego ipse super pastores requiram gregem meum de manu eorum, et cessare faciam eos ut ultra non pascant gregem, nec pascant amplius pas-

tores semetipsos, et liberabo gregem meum de ore eorum, et non erit ultra eis in escam. . . . Et educam eas de populis, et congregabo eas de terris, et inducam eas in terram suam; et pascam eas in montibus Israel, in riviis, et in cunctis sedibus terrae; in pascuis uberrimis pascam eas. . . . Quod perierat requiram, et quod abiectum erat reducam, et quod confractum fuerat alligabo, et quod infirmum fuerat consolidabo, et quod pingue et forte custodiam, et pascam illas in iudicio.

44. 2. . . . Porta haec clausa erit; non aperietur, et vir non transibit per eam; quoniam Dominus Deus Israel ingressus est per eam, eritque clausa.

DANIEL.

1. 1 ff. See *Æ. H. ii. 18, 432.*

1. 19. See *Æ. H. ii. 68.*

2. 1 ff. See *Æ. H. ii. 432.*

3. 1, 4-6. Ða arærde he hæðengyld, and bebead eallum his folce, be heora life, þæt hi sceoldon feallan adune, and hi gebiddan to ðære anlicnyssæ þe he arærde; gif hwa hit forsöce, þæt he sceolde beon forbærned on hātum ofne. *Æ. H. ii. 18.*

3. 12. See *Æ. H. ii. 18.*

3. 14-22, 24-29. Ða cwæð se cyning him to: Hwæt is se God þe mæge eow ahræddan of minum handum? Ða cwædon Annanias, Azarias, Misahel to ðam cyninge: Se Ælmihtiga God, þe we wurðiað, is swa mihtig þæt he eaðe mæg us ahræddan of ðinum byrnendum ofne, and of ðinum handum. And wite þu gewiss, þæt we næfre ne bugað to ðinum hæðenscipe. He wearð ða afylled mid graman, and hēt onēlan þone ofen swiðe ðearle; and hēt gebindan ða cnihtas handum and fōtum, and awurpan into ðam byrnendum ofne. Ða wæs ðæs cyninges hæs þærrihte gefylled, and hi wæron aworpene into ðam byrnendan ofne, and se lig slōh ut of ðam ofne feorr up, and forbærnde to deaðe ða ðe hi inn awurpon; and þæt fyr ne dærede nāht þām ðrim cnihtum ðe on God belýfdon, ac hi wurdon þærrihte unbundene, and eodon orsorhlice

DANIEL.

3. 1, 4-6. Nabuchodonosor rex fecit statuam auream; . . . et praeco clamabat: . . . Cadentes adorate statuam auream quam constituit Nabuchodonosor rex; si quis autem non prostratus adoraverit, eadem hora mittetur in fornacem ignis ardentis.

3. 14-22, 24-29 (Vulg. 91-96). Pronuntiansque Nabuchodonosor rex, ait eis: . . . Quis est Deus, qui eripiet vos de manu mea? Respondentes Sidrach, Misach, et Abdenago, dixerunt regi Nabuchodonosor: . . . Ecce enim Deus noster, quem colimus, potest eripere nos de camino ignis ardentis, et de mani-

bus tuis, o rex, liberare. Quod si noluerit, notum sit tibi, rex, quia deos tuos non colimus, et statuam auream quam erexisti non adoramus. Tunc Nabuchodonosor repletus est furore, . . . et praecepit ut succenderetur fornax septuplum quam succendi consueverat; et viris fortissimis de exercitu suo iussit ut, ligatis pedibus Sidrach, Misach, et Abdenago, mitterent eos in fornacem ignis ardentis. Et confestim viri illi . . . missi sunt in medium fornacis ignis ardentis, nam iussio regis urgebat; fornax autem succensa erat nimis. Porro viros illos, qui miserant Sidrach, Misach, et Abdenago, interfecit flamma ignis. . . .

on ðam fýre, and heƿerodon God. Ða eode se cyning tō ðam ofne, and sceawode geornlice ; þa geseah he ðær fēower mēnn gangende binnon ðam fýre, and he cwæð ða tō his cnihtum : Hula, ne wurpe we þrý cnihtas into ðam fýre ? Hī cwædon him tō : Soð þu sēgst, cyning. Þa cwæð se cyning : Ic gesēo ðær fēower weras gangende on middan þam fýre ungewēmmede and unforswælede, and se feorða is gelic Godes Bearne. . . . And he ða genealæhte ðam ofne, and cwæð tō ðam þrim Godes cnihtum : Ge Godes mēnn, Annania, Azaria, Misahel, gao ut of ðam ofne, and cumað tō mē. Hī þærrichte utēodon of ðam byrnenðum ofne ætforan eallum ðam folce. Hī sceawodon heora fex and heora lichaman, and swiðe wundrodon þæt hī ealswā gehale and swā gesunde utēodon of ðam fýre, swā hī inn aƿorpene wæron. Þa cwæð se cyning : Geblētsod sý ēower God, se ðe ēow ahrēdde swā mihtelice of ðam fýre. Ic sette nū ðis gebann on eallum minum folce, þæt nān man ne bēo swā dystig, þæt he ænig word oððe ænig tæl cweðe on gean ēowerum Gode ; gif hit hwā ðonne deð, he sceal ðolian his æhta and his agenes lifes. *Æ. H. ii. 18, 20.*

¶ Eft siððan Nabochodonossor, se Chaldeisca cyning, het gebindan handum and fōtum þa ðrý gelyfedan cnihtas, Annanias, Azarias, Missael, and into anum byrnenðum ofne aƿurpan ; forþanðe hī noldon hī gebiddan tō his deofolgilde.

Tunc Nabuchodonosor rex obstupuit, et surrexit propere, et ait optimatibus suis: Nonne tres viros misimus in medium ignis compeditos? Qui respondentes regi, dixerunt: Vere, rex. Respondit, et ait: Ecce ego video quattuor viros solutos, et ambulantes in medio ignis, et nihil corruptionis in eis est, et species quarti similis filio Dei. Tunc accessit Nabuchodonosor ad ostium fornacis ignis ardentis, et ait: Sidrach, Misach, et Abdenago, servi Dei excelsi, egredimini, et venite. Statimque egressi sunt Sidrach, Misach, et Abdenago de medio ignis. Et congregati satrapae, et magistratus, et iudices, et poten-

tes regis contemplabantur viros illos, quoniam nihil potestatis habuisset ignis in corporibus eorum, et capillus capitis eorum non esset adustus, et sarabala eorum non fuissent immutata, et odor ignis non transisset per eos. Et erumpens Nabuchodonosor, ait: Benedictus Deus eorum, . . . qui misit angelum suum, et eruit servos suos qui crediderunt in eum. . . . A me ergo positum est hoc decretum, ut omnis populus, tribus, et lingua, quaecumque locuta fuerit blasphemiam contra Deum Sidrach, Misach, et Abdenago, dispereat, et domus eius vastetur. . . .

. . . Ða sceawode se cyning þæra ðreora cnihta feax and lichaman, þus cweðende: Sý gebletsod eower God, se ðe æsende his engel, and swā mihtelice his ðeowan of þam byrnendan ofne alýsde. *Æ. H. i. 570.*

3. 47-49¹ (A. V. Apocrypha: Song of the Three Holy Children 24-26). Ac se Ælmihtiga God, þe hi anrædlice on belýfdon, æsende his engel into ðam ofne mid þam cnihtum, and hē ða tōscēoc pone lig of ðam ofne, swā þæt þæt fýr ne mihte him ðerigan, ac slōh ut of ðam ofne nigan and feowertig fæþma, and forswælde þa cwelleras þe þæt fýr onældon. *Æ. H. i. 570.*

4. 29-37 (Vulg. 26-34). Æfter ðison ymbe twelf mōnað eode se cyning binnon his healle mid ormætre upāhefdnysse, hērigende his weorc and his mihte, and cwæð: Hū, ne is þis seo miccle Babilon ðe ic sylf getimbrode tō cynestōle, and tō ðrymme me sylfum, tō wlite and tō wuldre, mid mīnum āgenum mægene and strengðe? Ac him clypode þærrihte tō swiðe egeslic stearn of heofenum, þus cweðende: Ðu Nabochodonosor, þin rice gewit fram ðe, and þu bist fram mannum āworpen, and ðin wunung bið mid wilðeorum; and þu etst gærs swā-swā oxa seofon gēar, oð-þæt ðu wite þæt se healica God gewylt manna ricu, and þæt hē forgið rice ðam ðe hē wile. Witodlice on þære ylcan tide wæs þeos spræc gefylled ofer Nabochodonosor, and hē arn tō wuda, and wunode mid wilðeorum, leofode be gærse swā-swā nýten, oð-þæt his feax wēox swā-swā wimmanna, and his næglas swā-swā earnes clāwa. . . . Ic

3. 47-49. Et effundebatur flamma super fornacem cubitis quadraginta novem, et erupit, et incendit quos reperit iuxta fornacem de Chaldaeis; angelus autem Domini descendit cum Azaria et sociis eius in fornacem, et excussit flammam ignis de fornace.

4. 26-34¹. Post finem mensium duodecim in aula Babylonis deambulabat. Responditque rex, et ait: Nonne haec est Babylon magna quam ego aedificavi in domum regni, in robore fortitudinis meae, et in gloria decoris mei?

Cumque sermo adhuc esset in ore regis, vox de coelo ruit: Tibi dicitur, Nabuchodonosor rex: Regnum tuum transibit a te, et ab hominibus eiicient te, et cum bestiis et feris erit habitatio tua; foenum quasi bos comedes, et septem tempora mutabuntur super te, donec scias quod dominetur Excelsus in regno hominum, et cuicumque voluerit det illud. Eadem hora sermo completus est super Nabuchodonosor, et ex hominibus abiectus est, et foenum ut bos comedit, . . . donec capilli

¹ The Vulgate numbering.

Nabochodonosor aħof mīne sagan up tō heofonum, and mīn andgit mē wearð forgifen, and ic ðā blētsode þone Hēhstan God, and ic hērode and wuldrode þone ðe leofað on ecnysse, forðanðe his miht is ece, and his rīce stent on mægðe and on mægðe. Ealle eorðbugiende sind tō nāhte getealde on his wiðmetenyse; æfter his willan hē deð ægðer ge on heofonan ge on eorðan, and nis nān ðing þe his mihte wiðstande, oððe him tō cweðe: Hwī deðt ðu swā? On ðære tide mīn andgit gewende tō mē, and ic becōm tō wurðmynte mīnes cynerīces, and mīn mēnnisce hīw mē becōm; mīne witan mē sōhton; and mīn mārð wearð gesacnod. Nū eornostlice ic mērsige and wuldrige ðone heofonlican Cyning, forðanðe ealle his weorc sind sōðe, and his wegas rihtwīse, and hē mæg gesadmettan þā ðe on mōdignysse farað. *Æ. H. ii. 432, 434.*

5. 1-5. On sumere tide hē feormode ealle his witan, and hēt beran forð þā gyldenān and sylfrenān mād̄mfatu, þe his fæder on Godes temple binnon Hierusalem genam. Hī druncon ðā of ðām hālgum fatum, and hērodon heora hāðenan godas; ac þærrihte wearð gesewen swilce ānes mannes hand writende on ðære healle wāge, ætforan ðām cyninge. *Æ. H. ii. 434.*

eius in similitudinem aquilarum crescerent, et ungues eius quasi avium. Igitur post finem dierum ego Nabuchodonosor oculos meos ad coelum levavi, et sensus meus redditus est mihi, et Altissimo benedixi, et viventem in sempiternum laudavi et glorificavi, quia potestas eius potestas sempiterna, et regnum eius in generationem et generationem. Et omnes habitatores terrae apud eum in nihilum reputati sunt; iuxta voluntatem enim suam facit tam in virtutibus coeli quam in habitatoribus terrae, et non est qui resistat manui eius, et dicat ei: Quare fecisti? In ipso tempore sensus meus reversus est ad me, et ad honorem regni mei decoremque perveni, et figura mea reversa est ad me; et optimates

mei et magistratus mei requisierunt me; . . . et magnificentia amplior addita est mihi. Nunc igitur ego Nabuchodonosor laudo et magnifico et glorifico Regem coeli, quia omnia opera eius vera, et viae eius iudicia, et gradientes in superbia potest humiliare.

5. 1-5. Baltassar rex fecit grande convivium optimatibus suis mille. . . . Praecepit ergo iam temulentus ut afferrentur vasa aurea et argentea, quae asportaverat Nabuchodonosor pater eius de templo quod fuit in Ierusalem; . . . et biberunt in eis, . . . et laudabant deos suos. . . . In eadem hora apparuerunt digiti, quasi manus hominis scribentis . . . in superficie parietis aulae regiae; et rex aspiciebat articulos manus scribentis.

5. 9. Ða wearð se cyning to ðan swiðe afyrht þæt he eal scranc. *Æ. H. ii. 436.*
5. 13. And him man lædde þone witegan to, Danihel. *Æ. H. ii. 436.*
5. 16, 17. He cwæð to ðam witegan: Ræd me þis gewrit, and ic ðe forgife eal purpuran reaf and gyldenne swurbeah, and þu bist se ðrida mann to me on minum rice. Danihel him andwyrde: Gif ðam þe ðu wille ðine sylene, ðis gewrit ic ðe gerecece. *Æ. H. ii. 436.*
5. 22-31. Ðu noldest ðe warnian þurh þines fæder ðreale, ac drunce of Godes mǣðmfatum, and herodest ðine hæðenan godas, dumbe and dæfe. Nu asende se Ælmihtiga God þe ðis gewrit þe on ðinre healle wāge stent: MANE, THECHEL, PHARES. MANE, þæt is, God hæfð geteald þin rice, and geendod; THECHEL, þæt is, he awæh ðin rice on wāgan, and he hit afunde gewanod; PHARES, þæt is, ðin rice is toðæled, and forgifen Medum and Persiscum. Ða het se cyning syllan ðam witegan Danihele purpuran reaf and gyldenne swurbeah, and het cýðan geond eall þæt he wære se ðrida man to him. On ðære ylcan nihte cōmon Medas, and ofslōgon þone Balthasar, and Darius Meda feng to his rice. *Æ. H. ii. 436.*

|| . . . MANE, THECHEL, PHARES. *Æ. H. ii. 434, 436.*

5. 9. Unde rex Baltassar satis conturbatus est, et vultus illius immutatus est. . . .
5. 13. Igitur introductus est Daniel coram rege. . . .
5. 16, 17. . . . Si ergo vales scripturam legere, et interpretationem eius indicare mihi, purpura vestieris, et torquem auream circa collum tuum habebis, et tertius in regno meo princeps eris. Ad quæ respondens Daniel, ait coram rege: Munera tua sint tibi, et dona domus tuæ alteri da; scripturam autem legam tibi, rex, et interpretationem eius ostendam tibi.
5. 22-31. Tu quoque, filius eius Baltassar, non humiliasti cor tuum, cum scires hæc omnia, sed ad-

versum dominatorem coeli elevatus es, et vasa domus eius allata sunt coram te; et tu, et optimates tui, et uxores tuæ, et concubinae tuæ vinum bibistis in eis; deos quoque . . . qui non vident neque audiunt . . . laudasti. . . . Idcirco ab eo missus est articulus manus, quæ scripsit hoc quod exaratum est. Hæc est autem scriptura quæ digesta est: MANE, THECEL, PHARES. Et hæc est interpretatio sermonis: MANE, numeravit Deus regnum tuum, et complevit illud; THECEL, appensus es in statera, et inventus es minus habens; PHARES, divisum est regnum tuum, et datum est Medi et Persis. Tunc iubente rege in-

7. 10. þusend ðusenda ðenodon þam heofonlican Wealdende, and tēn ðusend sīðan hundfealde ðusenda him mid wunodon. *Æ. H. i. 34^a.*
9. 21-24. Danihel se witega sette eac on his witegunge þæt se hēahengel Gabrihel cōm tō fleogende, and him þus tō cwæð: Ic eom cumen tō ðe, Danihel, tō ði þæt ic sceal ðe tæcan, and þu understand mīne spræce, and understand þas gesihðe. Feower hund gēara and hundnigontig gēara sind getealde of ðysum dæge ofer ðe and ofer ðinum folce, and ofer ðære byrig Hierusalem; and þonne bið sēo ealde forgægednys geendod, and synn underfehð geendunge, and unrihtwīsnys bið adylegod, and bið gebrōht ece rihtwīsnys, and gesihð and witegunga beoð gefyllede, and bið gesmyrod ealra hālgena hālgas. *Æ. H. ii. 14.*
10. 13. Efne, nū Michahel, an ðæra fyrmestra ealdra, cōm mē tō fultume, and ic wunode ðær wið þone cyning Persciscere ðeode. *Æ. H. i. 51^a.*
10. 20, 21. Mē cōm tō se hēahengel, Greciscra þeode ealdor, and nis heora nān mīn gefylsta buton Michahel, Ebreiscra folces ealdor. *Æ. H. i. 51^a.*
13. 65¹ (A. V. Apocrypha: Bel and the Dragon 1). *See Æ. H. i. 50.*
14. 27-42¹ (A. V. Apocrypha: Bel and the Dragon 28-42). Ða Babiloniscan . . . cwædon anmōdlice tō ðam foresædan cyninge

dutus est Daniel purpura, et circumdata est torques aurea collo eius, et praedicatum est de eo quod haberet potestatem tertius in regno suo. Eadem nocte interfectus est Baltassar rex Chaldaeus, et Darius Medus successit in regnum. . . .

7. 10. . . . Millia millium ministrabant ei, et decies millies centena millia assistebant ei. . . .

9. 21-24. . . . Ecce vir Gabriel, . . . cito volans, . . . locutus est mihi, dixitque: Daniel, nunc egressus sum ut docerem te; . . . tu ergo animadvertes sermonem, et intellige visionem. Septuaginta hebdomades abbreviatæ sunt super

populum tuum, et super urbem sanctam tuam, ut consummetur praevaricatio, et finem accipiat peccatum, et deleatur iniquitas, et adducatur iustitia sempiterna, et impleatur visio et prophetia, et ungatur sanctus sanctorum.

10. 13. . . . Ecce Michael, unus de principibus primis, venit adiutorium meum, et ego remansi ibi iuxta regem Persarum.

10. 20, 21. . . . Apparuit princeps Graecorum veniens, . . . et nemo est adiutor meus in omnibus his nisi Michael princeps vester.

14. 27-42. Quod cum audissent Babylonii, . . . congregati adversum regem, dixerunt: . . . Bel de-

¹ The Vulgate numbering.

Cyrum : Betæc us Daniel, ðe urne god Bel tōwearp, and pone dracan æcwealde þe wē on belȳfdon. Gif ðu hine forstænst, wē fordȳlegiað þe and ðinne hȳred. Þa geseah se cyning þæt hi ænmōde wæron, and nēadunga þone witegan him tō handum æscēaf. Hi ða hine awurpon into anum sēaðe, on þām wæron seofan leon, þām mann sealde dæghwomlice twā hryðeru and twā scēp; ac him wæs ða oftogen ælces fōdan six dagas, þæt hi ðone Godes mann abitan sceoldon.

On þære tide wæs sum oðer witega on Iudea lande—his nama wæs Abacuc—se bær his ryfterum mēte tō æcere. Þa cōm him tō Godes engel, and cwæð: Abacuc, bær ðone mēte tō Babilone, and syle Daniele, se ðe sitt on ðære leona sēaðe. Abacuc andwyrde þām engle: Lā leof, ne geseah ic nāfre ða burh, nē ic ðone sēað nāt. Þa se engel gelæhte hine be ðām fexe, and hine bær tō Babilone, and hine sētte bufan ðām sēaðe. Ða clypode se Abacuc: þu Godes ðeowa, Daniel, nim ðas lāc ðe þe God sēnde. Daniel cwæð: Mīn Drihten Hælend, sȳ ðe lof and wurðmynt þæt þu mē gemundest. And hē ða ðære sande brēc. Witodlice Godes engel þærrihte mid swyftum flihte gebrōhte ðone discōen, Abacuc, þær hē hine ær genām.

Se cyning ða, Cyrus, on ðām seofodan dæge eode drēorig tō ðære leona sēaðe, and innbeseah, and efne, ða Daniel sittende

struxit, draconem interfecit; . . . trade nobis Danielelem, alioquin interficiemus te et domum tuam. Vidit ergo rex quod irruerent in eum vehementer, et, necessitate compulsus, tradidit eis Danielelem; qui miserunt eum in lacum leonum; et erat ibi diebus sex. Porro in lacu erant leones septem, et dabantur eis duo corpora quotidie, et duae oves; et tunc non data sunt eis, ut devorarent Danielelem.

Erat autem Habacuc propheta in Iudaea, et ipse coxerat pulmentum, et intriverat panes in alveolo; et ibat in campum ut ferret messoribus. Dixitque angelus Domini ad Habacuc: Fer

prandium quod habes in Babylonem Danieli, qui est in lacu leonum. Et dixit Habacuc: Domine, Babylonem non vidi, et lacum nescio. Et apprehendit eum angelus Domini in vertice eius, et portavit eum capillo capitis sui, posuitque eum . . . supra lacum. . . Et clamavit Habacuc, dicens: Daniel, serve Dei, tolle prandium quod misit tibi Deus. Et ait Daniel: Recordatus es mei, Deus. . . Daniel comedit. Porro angelus Domini restituit Habacuc confestim in loco suo.

Venit ergo rex die septimo ut lugeret Danielelem; et venit ad lacum, et introscepit, et ecce Daniel sedens in medio leonum.

wæs gesundful on middan þam leonum. Ða clypode se cyning mid micelre stemne: Mære is se God þe Daniel on belýfð. And he ða mid þam worde hine ateah of ðam scræfe, and het inn-awurpan ða þe hine ær fordōn woldon. Þæs cyninges hæð wearð hrædlice gefremmed, and þæs witegan ehteras wurdon asceofene betwux ða leon, and hi ðærrihte mid grædigum ceafum hi ealle tōtæron. Ða cwæð se cyning: Forhtion and ondrædon ealle eorðbuende Danieles God, forðan ðe he is Alýsend and Hælend, wycende tæcna and wundra on heofonan and on eorðan. *Æ. H. i. 570, 572; cf. i. 488.*

HOSEA.

4. 8. Hi eðað mines folces synna. *Æ. H. ii. 536.*
 6. 6. Ic wylle mildheortnysse, and nā offringe. *Æ. H. ii. 470; cf. Matt. 9. 13.*
 11. 1. Of Egypta lande ic geclypode minne sunu. *Æ. H. i. 80.*

JOEL.

1. 17. Ða nýtenu forrotedon on heora meoxe. *Æ. H. i. 118.*
 2. 28. *See Acts 2. 1 ff.*
 2. 32. Ælc ðæra manna þe Godes naman clypað bið gehealden. *Æ. H. ii. 392.*

AMOS.

1. 1. *See Æ. H. i. 322.*
 5. 13. Hit is awriten be ðam yfelum tīman, þæt se snotera sceal suwian, ðonne he gesihð þæt seo bodung næfð nænne forðgang. *Æ. H. ii. 340.*

Et exclamavit voce magna rex, 6. 6. . . . Misericordiam volui, et
 dicens: Magnus es, Domine Deus non sacrificium. . . .
 Danielis. Et extraxit eum de lacu 11. 1. . . . Ex Aegypto vocavi filium
 leonum. Porro illos qui perdi- meum.

JOEL.

- in momento coram eo. Tunc rex 1. 17. Computraverunt iumenta in
 ait: Paveant omnes habitantes in stercore suo. . . .
 universa terra Deum Danielis, 2. 32. . . . Omnis qui invocaverit
 quia ipse est salvator, faciens nomen Domini salvus erit. . . .
 signa et mirabilia in terra. . . .

HOSEA.

4. 8. Peccata populi mei come-
 dent. . . .

AMOS.

5. 13. Ideo prudens in tempore illo
 tacebit, quia tempus malum est.

JONAH.

1. 1-5, 7-9, 11, 12, 15-17. God spræc tō anum witegan, se wæs Ionas gehāten : Far tō ðære byrig Niniuen, and boda ðær ða word þe ic þe sægge. Þa wearð se witega afyrht, and wolde forfæon Godes gesihðe, ac hē ne mihte. Ferde ða tō sǣ, and stah on scip. Ða-ða þa scyppmen cōmon ut on sǣ, þa sēnde him God tō micelne wind and hrēohnysse, swā þæt hī wæron orwene heora lifes. Hī ða wurpon heora waru oforbord, and se witega læg and slēp. Hī wurpon ða tǣn betweox him, and bǣdon þæt God sceolde geswutulian hwanon him þæt ungelimp becōme ; þa com ðæs witegan tǣ upp. Hī axodon hine hwæt hē wære, oððe hū hē faran wolde ? He cwæð þæt hē wære Godes ðeow, se ðe gescōp sǣ and land, and þæt hē fæon wolde of Godes gesihðe. Hī cwædon : Hū dō wē ymbe ðe ? He andwyrde : Weorpað mē oforbord, þonne geswicð þeos gedreccednys. Hī ða swā dydon, and sēo hrēohnys wearð gestilled, and hī offrodon Gode heora lāc, and tugin forð. God ða gegearcode ænne hwæl, and hē forswealh þone witegan. *Æ. H. i. 244, 246.*
1. 17. *See Æ. H. i. 488.*
2. 10 (Vulg. 11). And ābær hine tō ðām lande þe hē tō sceolde, and hine ðær utaspāw. *Æ. H. i. 246.*

JONAH.

1. 1-5, 7-9, 11, 12, 15, 16 ; 2. 1¹. Et factum est verbum Domini ad Ionam, . . . dicens : Surge, et vade in Niniven civitatem grandem, et prædica in ea. . . . Et surrexit Ionas, ut fugeret . . . a facie Domini. . . . Et invenit navem, . . . et descendit in eam ut iret cum eis. . . . Dominus autem misit ventum magnum in mare, et facta est tempestas magna in mari, et navis periclitabatur conteri. Et timuerunt nautae, et clamaverunt viri ad deum suum ; et miserunt vasa, quae erant in navi, in mare, ut alleviaretur ab eis ; et Ionas descendit ad interiora navis, et dormiebat sopore gravi. . . . Et dixit vir ad collegam suum : Venite, et mittamus sortes, et sciamus quare
- hoc malum sit nobis. Et miserunt sortes ; et cecidit sors super Ionam. Et dixerunt ad eum : Indica nobis cuius causa malum istud sit nobis : quod est opus tuum ? quae terra tua ? et quo vadis ? vel ex quo populo es tu ? Et dixit ad eos : . . . Dominum Deum coeli ego timeo, qui fecit mare et aridam. . . . Et dixerunt ad eum : Quid faciemus tibi ? . . . Et dixit ad eos : Tollite me, et mittite in mare, et cessabit mare a vobis. . . . Et tulerunt Ionam, et miserunt in mare, et stetit mare a fervore suo. Et . . . immolaverunt hostias Domino. . . . Et praeparavit Dominus piscem grandem ut deglutiret Ionam. . . .
2. 11. . . . Et evomuit Ionam in aridam.

¹ The Vulgate numbering.

3. 1-4, 6, 7. Ða cōm eft Godes word to ðam witegan, and cwæð: *Āris nū, and gā to ðære mycelan byrig Niniuen, and boda swā-swā ic ðe ær sæde. Hē ferde, and bodode þæt him wæs Godes grama onstigende, gif hī to Gode bāgan noldon. Ða āras se cyning of his cynesetle, and awearp his deorwyrðe reaf, and dyde hāran to his lice, and axan uppān his hēafod, and bēad þæt ælc man swā dōn sceolde, and ægðer ge mēn ge ða sūcendan cild, and eac ða nȳtenu, ne onbyrigdon nānes ðinges binnan ðrim dagum.* *Æ. H. i. 246.*

3. 10. *See* *Æ. H. i. 246.*

MICAH.

5. 2. *See* *Matt. 2. 6 (2. 1-15).*

5. 5. Þonne bið sib on eorðan, þonne ure Drihten [*sic*] cymð to urum lande, and ðonne hē gæð into urum hūsum. *Æ. H. ii. 12.*

HABAKKUK.

2. 4. *Se rihtwisa leofað be his geleafan.* *Æ. H. i. 134.*

ZEPHANIAH.

1. 14-16. *Se miccla Godes dæg is swiðe gehende and ðearle swyft; biter bið þæs dæges stemn; þær bið se stranga gedrēfed. Se dæg is yrres dæg, and gedrēfednysse dæg and angsumnysse, yrmðe dæg and wānunge, þeostra dæg and dimnysse, bȳman dæg and cyrmes.* *Æ. H. i. 618.*

3. 1-4, 6, 7. *Et factum est verbum Domini ad Ionam secundo, dicens: Surge, et vade in Niniven civitatem magnam, et praedica in ea praedicationem quam ego loquor ad te. Et surrexit Ionas, et abiit in Niniven; . . . et clamavit, et dixit: Adhuc quadraginta dies, et Ninive subvertetur. . . . Et pervenit verbum ad regem Ninive; et surrexit de solio suo, et abiecit vestimentum suum a se, et indutus est sacco, et sedit in cinere. Et clamavit, et dixit in Ninive ex ore regis et principum eius, dicens: Homines, et*

iumenta, et boves, et pecora non gustent quidquam, nec pascantur, et aquam non bibant.

MICAH.

5. 5. *Et erit iste pax, cum venerit Assyrius in terram nostram, et quando calcaverit in domibus nostris. . . .*

HABAKKUK.

2. 4. . . . *Iustus autem in fide sua vivet.*

ZEPHANIAH.

1. 14-16. *Iuxta est dies Domini magnus, iuxta est et velox nimis;*

ZECHARIAH.

2. 8. Se ðe eow hrępað, hit me bið swā egle swylce hē hręppe ða sēo mīnes ēagan. *Æ. H. i. 390.*

Se ðe eow hrępað, hit bið me swā egle swilce hē hręppe mīnes ēagan sēo. *Æ. H. i. 396.*

9. 9. Ðin cyning cymð to ðe eadmōd, and geedstaðelað þe¹.
Æ. H. ii. 14.

13. 9. See 1 Pet. 1. 7.

MALACHI.

1. 2, 3. . . . þæt God lufode Iacob, and hatode Esau. *Æ. H. i. 110.*

4. 2. . . . rihtwisnyse Sunu. *Æ. H. ii. 224.*

TOBIT.

11. 15. See *Æ. H. ii. 136.*

12. 12. Ða-ða gē eow gebædon, ic offrode eower gebedu ætforan Gode. *Æ. H. i. 518.*

WISDOM OF SOLOMON.

1. 1. Lufiað rihtwisnesse, gē ðe on eorðan dēmað; oncnāwað eowerne God mid gōdnesse symle, and mid heortan anfealdnyse sēcað hine georne. *Æ. H. ii. 320.*

1. 7. Godes gāst gefylð ealne ymbhwyrft middangeardes, and hē hylt ealle ðing, and hē hæfð ingehyð ælces gereordes. *Æ. H. i. 280.*

¶ Godes gāst gefylð ealre eorðan ymbhwyrft. *Æ. H. ii. 44.*

vox dei Domini amara; tribulatio ibi fortis. Dies irae dies illa, dies tribulationis et angustiae, dies calamitatis et miseriae, dies tenebrarum et caliginis, dies nebulæ et turbinis, dies tubæ et clangoris. . . .

4. 2. . . . Sol iustitiae.

TOBIT.

12. 12. Quando orabas, . . . ego obtuli orationem tuam Domino.

WISDOM OF SOLOMON.

1. 1. Diligite iustitiam, qui iudicatis terram; sentite de Domino in bonitate, et in simplicitate cordis quaerite illum.

1. 7. Quoniam spiritus Domini replevit orbem terrarum, et hoc quod continet omnia scientiam habet vocis.

ZECHARIAH.

2. 8. . . . Qui enim tetigerit vos, tangit pupillam oculi mei.

9. 9. Ecce rex tuus veniet tibi iustus, et salvator; ipse pauper. . . .

MALACHI.

1. 2, 3. . . . Dilexi Iacob, Esau autem odio habui. . . .

¹ Attributed to Ezekiel by Ælfrio.

3. 9. Buton gē hit gelyfan, ne mage gē hit understandan.
Æ. H. i. 280.
5. 21. Eorðan ymbhwyrft fih̃t for Gode on gēan þā andgitleasan.
Æ. H. ii. 540.

ECCLESIASTICUS.

3. 20. Þonne ðū mære sý, geæadmēd þe sylfne on eallum ðingum,
and ðū gemetst gife and lean mid Gode. Æ. H. i. 200.
3. 30 (Vulg. 33). Swā-swā wæter ædwæscð fyr, swā ædwæscð sēo
ælmesse synna. Æ. H. ii. 106.
5. 7 (Vulg. 8, 9). Ne elca ðū tō gecyrrenne tō Gode, ðý-læs-þe se
tima losige þurh ðā sleacan elcunge. Æ. H. 282.
7. 36 (Vulg. 40). On eallum ðinum weorcum beo ðū gemyndig
þines endenēxtan dæges, and on ecnysse ðū ne syngast.
Æ. H. i. 408.
- || On eallum ðingum beo ðū gemyndig þines endenēxtan
dæges, and þū ne syngast on ecnysse. Æ. H. i. 482.
25. 16 (Vulg. 23). . . . þæt sēle wære tō wunigenne mid leon and
dracan þonne mid yfelan wīfe and ofersprēcum. Æ. H. i. 486.
27. 6. Læmene fatu beoð on ofne æfandode, and rihtwise mēnn on
gedrēfednysse heora costnunge. Æ. H. i. 534.
34. 24. Þā ælmessan þe of rēaflāce beoð gesealde sind Gode swā
gecwēme swilce hwā æcwele oðres mannes cild, and bringe ðam
fæder þæt hēafod tō lāce. Æ. H. ii. 102.
50. 8. And, swā-swā on lēngetenlicere tide, rōsena blōstman and
lilian hī ymtrymedon. Æ. H. i. 444.

3. 9. Qui confidunt in illo intelli-
gent veritatem. . . .
5. 21. . . . Pugnabit cum illo (Æ. pro
eo) orbis terrarum contra insen-
satos.

ECCLESIASTICUS.

3. 20. Quanto magnus es, humilia
te in omnibus, et coram Deo in-
venies gratiam.
3. 33. Ignem ardentem extinguit
aqua, et eleemosyna resistit pec-
catis.
5. 8, 9. Non tardes converti ad Do-
minum; . . . subito enim veniet
ira illius, et in tempore vindictæ

disperdet te.

7. 40. In omnibus operibus tuis
memorare novissima tua, et in
aeternum non peccabis.

25. 23. . . . Commorari leoni et
draconi placebit, quam habitare
cum muliere nequam.

27. 6. Vasa figuli probat fornax, et
homines iustos tentatio tribula-
tionis.

34. 24. Qui offert sacrificium ex
substantia pauperum quasi qui
victimat filium in conspectu pa-
tris sui.

50. 8. . . . Quasi flos rosarum in die-
bus vernis, et quasi lilia. . . .

SONG OF THE THREE HOLY CHILDREN.

24-26. *See* Dan. 3. 47-49.

BEL AND THE DRAGON.

1. *See* Dan. 13. 65.

28-42. *See* Dan. 14. 27-42.

MATTHEW.

1. 18-20. Ac ðā-ðā Ioseph undergeat þæt Maria mid cilde wæs, þā wearð he drōorig, and nolde hire genēalācan, ac ðohte þæt he wolde hī diglice forlātan. Þā-ðā Ioseph þis smēade, þā cōm him tō Godes engel, and beþeod him þæt sceolde habban gȳmene ægðer ge ðære mēder ge þæs cildes, and cwæð þæt þæt cild nāre of nānum mēn gestrȳned, ac wære of þām Hālgan Gaste. *Æ. H. i. 196.*

1. 21. . . . Iesus, and on urum gereorde HÆLEND, forðanðe he gehælfð his folc fram heora synnum. *Æ. H. i. 94.*

1. 23. Efne, sceal mæden gēacnian on hire innoðe, and æcennan sunu; and his nama bið geciged Emmanuhel, þæt is gerēht on urum geðeode: God is mid us. *Æ. H. i. 192, 194; cf. Isa. 7. 14.*

|| Efne, an mæden sceal gēacnian, and æcennan sunu; and his nama bið Emmanuhel, þæt is gerēht: God is mid us.

Æ. H. ii. 14.

2. 1-15. Þā-ðā se Hælend æcenned wæs on þære Iudeiscan Bethleem, on Herodes dagum cyninges, efne, ðā cōmon fram east-dæle middangeardes prȳ tungelwitegan tō ðære byrig Hierusalem, þus befrīnende: Hwær is Iudeiscra lēoda cyning, se ðe

MATTHEW.

1. 18-20. . . . Inventa est in utero habens. . . . Ioseph autem vir eius, cum esset iustus et nollet eam traducere, voluit occulte dimittere eam. Haec autem eo cogitante, ecce, angelus Domini apparuit in somnis ei, dicens: Ioseph fili David, noli timere accipere Mariam coniugem tuam; quod enim in ea natum est de Spiritu Sancto est.

1. 21. . . . Iesum; ipse enim salvum faciet populum suum a peccatis eorum.

1. 23. Ecce, virgo in utero habebit, et pariet filium; et vocabunt nomen eius Emmanuel, quod est interpretatum: Nobiscum Deus.

2. 1-15. Cum ergo natus esset Iesus in Bethlehem Iuda, in diebus Herodis regis, ecce magi ab oriente venerunt Ierosolymam, dicentes: Ubi est qui natus est rex Iudae-

æcenned is? Wē gesāwon soðlice his steorran on eastdæle, and wē cōmon to ði þæt wē us to him gebiddon. Hwæt, ðā Herodes cyning, þis gehyrende, wearð micclum astyred, and eal sēo burhwaru samod mid him. Hē ðā gesamnode ealle þā ealdorbiscopas and ðæs folces bōceras, and befrān hwēr Cristes cennigstōw wære. Hī sǣdon: On ðære Iudeiscan Bethleem; þus soðlice is awriten þurh ðone witegan Micheam: *Ēalā þu Bethleem, Iudeisc land, ne eart ðu nateshwōn wācost burga on Iudeiscum ealdrum; of ðe cymð se hēretoga se ðe gewylt and gewissað Israhela folc. Ðā clypode Herodes þā ðrȳ tungelwitegan on sunderspræce, and geornlice hī befrān to hwilces tīman se steorra him ærst sēowode; and asēnde hī to Bethleem, ðus cweðende: Farað ārdlice, and befrīnað be ðām cilde; and þonne gē hit gemetað, cȳðað mē, þæt ic mage mē to him gebiddan. Þā tungelwitegan ferdon æfter þæs cyninges spræce; and efne, ðā se steorra, þe hī on eastdæle gesāwon, glād him beforan, oð-þæt hē gestōd bufon ðām gēsthuse þær þæt cild on wunode. Hī gesāwon ðone steorran, and pearle blissodon. Eodon ðā inn, and þæt cild gemetton mid Marian his mēder, and niðerfeallende hī to him gebædon. Hī geopenodon heora hordfatu, and him lāc geoffrodon—gold, and rēcels, and myrram. Hwæt, ðā God on swefne hī gewarnode and bebed þæt hī eft ne cyrdon to ðan rēðan cyninge Herode, ac þurh oðerne weg hine for-*

orum? vidimus enim stellam eius in oriente, et venimus adorare eum. Audiens autem Herodes rex turbatus est, et omnis Ierosolyma cum illo; et congregans omnes principes sacerdotum et scribas populi, sciscitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei: In Bethlehem Iudae; sic enim scriptum est per prophetam: Et tu, Bethlehem, terra Iuda, nequaquam minima es in principibus Iuda; ex te enim exiet dux qui regat populum meum Israel. Tunc Herodes, clam vocatis magis, diligenter didicit ab eis tempus stellae quae apparuit eis; et mittens illos in

Bethlehem, dixit: Ite, et interrogate diligenter de puero; et cum inveneritis, renuntiate mihi, ut et ego veniens adorem eum. Qui cum audissent regem, abierunt; et ecce stella quam viderant in oriente antecedebat eos, usque dum veniens staret supra ubi erat puer. Videntes autem stellam gavisī sunt gaudio magno valde. Et intrantes domum, invenerunt puerum cum Maria matre eius, et procidentēs adoraverunt eum; et, apertis thesauris suis, obtulerunt ei munera—aurum, thus, et myrrham. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt

cyrdon, and swā tō heora eðele becōmon. Efne, ðā Godes engel ætēowode Iosepe, ðæs cildes fōsterfæder, on swefnum, cweðende: *Aris*, and nim þis cild mid þære mēder, and fleoh tō Egypta lande, and beo þær oð-þæt ic þe eft secge; sōðlice tōweard is þæt Herodes smēað hu hē þæt cild fordō. Ioseph ðā arās nihtes, and þæt cild mid þære mēder samod tō Egypta lande fērede, and þær wunode oð-þæt Herodes gewāt; þæt seo witegung wære gefylled, þe he ðære fare ær ðus cwæð: Of Egypta lande ic geclypode minne sunu. *Æ. H. i. 78, 80.*

|| Þā-ðā se Hælend acenned wæs on þære Iudeiscan Bethleem, on Herodes dagum cyninges, efne, ðā cōmon fram eastdæle middangeardes ðrȳ tungelwitegan tō ðære byrig Hierusalem, þus befrinende: Hwær is Iudeiscra lēoda cyning, se ðe acenned is? *Æ. H. i. 104.*

|| Hwær is sē ðe acenned is? . . . Iudea cyning. *Æ. H. i. 106.*

|| Wē cōmon tō ðȳ ðæt wē us tō him gebiddan. *Æ. H. i. 108.*

|| Þu Bethleem, Iudeisc land, ne eart ðu wācōst burga on Iudeiscum ealdrum; sōðlice of ðe cymð se lātēow þe gewylt Israhela ðeoda. *Æ. H. i. 34.*

|| Þā tungelwitegan eodon intō ðæs cildes gēsthuse, and hine gemetton mid þære mēder. Hī ðā mid astrēhtum lichaman hī tō Crīste gebædon, and geopenodon heora hordfatu, and him geoffrodon þrȳfealde lāc—gold, and scēals, and myrran. *Æ. H. i. 116.*

2. 16–18. Hē . . . geseah þæt hē wæs bepæht fram ðām tungelwitegum, and wearð þā ðearle gegremod. Sēnde ðā his cwelleras, and ofslōh ealle ðā hysecild þe wæron on þære byrig Bethleem and on eallum hyre gemærum, fram twiwintrum cilde tō anre nihte, be ðære tide þe hē geāxode æt ðām tungelwitegum. Þā wæs gefylled Hieremias witegung, þe ðus witegode: Stemn is gehȳred on hēannysse, micel wōp and ðoterung;

in regionem suam. Qui cum recessissent, ecce, angelus Domini apparuit in somnis Ioseph, dicens: Surge, et accipe puerum et matrem eius, et fuge in Aegyptum, et esto ibi usque dum dicam tibi; futurum est enim ut Herodes quaerat puerum ad perdendum eum. Qui consurgens accepit puerum et matrem eius nocte, et

secessit in Aegyptum, et erat ibi usque ad obitum Herodis; ut adimpleretur quod dictum est a Domino per prophetam dicentem: Ex Aegypto vocavi filium meum.

2. 16–18. Tunc Herodes, videns quoniam illusus esset a magis, iratus est valde, et mittens occidit omnes pueros qui erant in Bethleem et in omnibus finibus eius,

Rachel bewēop hire cildru, and nolde beon gefrefrod, forðanþe hi ne sind. Æ. H. i. 80.

|| Rachel bewēop hire cildra, and nolde beon gefrefrod, forðanþe hi ne sind. Æ. H. i. 84.

2. 19, 20. Efne, ða Godes engel, æfter Herodes deaðe, sætowode Iosepe on swefnum on Egypta lande, þus cweðende: Åris, and nim þæt cild and his mōder samod, and gewend ongean to Israhela lande; soðlice hi sind forðfarene ða ðe ymbe þæs cildes feorh syrwdon. Æ. H. i. 88.

|| Se engel cwæð to Iosepe: Þa sind forðfarene þe embe ðæs cildes feorh syrwdon. Æ. H. i. 88.

2. 21-23. He ða ārās, swā-swā se engel him bebed, and fērode þæt cild mid þære mēder to Israhela lande. Þa gefrān Ioseph þæt Archelaus rixode on Iudea lande æfter his fæder Herode, and ne dorste his nēawiste genēalācan. Þa wearð he eft on swefne gemynegod þæt he to Galilea gewende. . . . Þæt cild ða eardode on þære byrig þe is gehāten Nazareth, þæt seo witegung wære gefylled, þe cwæð þæt he sceolde beon Nazarenisc gecgeod. Æ. H. i. 88; cf. i. 478.

3. 2. Behreowsiað eowre synna, and wyrcað dædbōte, forðanþe Godes rice genēalāhð. Æ. H. ii. 38.

3. 3. See Isa. 40. 3, 4.

3. 4. Eal his rēaf wæs āwefen of olfendes hārūm; his bigleofa wæs strōlic; ne dranc hē wīnes drēnc, nē nānes gemencgedes

a bimatu et infra, secundum tempus quod exquisierat a magis. Tunc adimpletum est quod dictum est per Ieremiam prophetam dicentem: Vox in Rama audita est, ploratus et ululatus multus; Rachel plorans filios suos, et noluit consolari, quia non sunt.

2. 19, 20. Defuncto autem Herode, ecce, angelus Domini apparuit in somnis Ioseph in Aegypto, dicens: Surge, et accipe puerum et matrem eius, et vade in terram Israel; defuncti sunt enim qui quaerebant animam pueri.

2. 21-23. Qui consurgens, accepit puerum et matrem eius, et venit

in terram Israel. Audiens autem quod Archelaus regnaret in Iudaea pro Herode patre suo, timuit illo ire; et admonitus in somnis, secessit in partes Galilaeae. . . . Habitavit in civitate quae vocatur Nazareth, ut adimpleretur quod dictum est per prophetas: Quoniam Nazaraeus vocabitur.

3. 2. . . . Poenitentiam agite; appropinquavit enim regnum coelorum.

3. 4. Ipse autem Ioannes habebat vestimentum de pilis camelorum, et zonam pelliceam circa lumbas suos; esca autem eius erat locus-tae et mel silvestre.

· wŕstan nē gebrowenes¹; ofet hine fēdde and wudehunig, and oðre wālice ðigena. *Æ. H. i. 352.*

|| Ne dranc hē nāðor nē win, nē bēor, nē ealu, nē nān ðāra wŕstan ðe mēnn of druncniad¹; ac æt him ofet and þæt þæt hē on wuda findan mihte. Eall his reaf wæs geworht of oluendes hære. *Æ. H. ii. 38.*

|| Hē wæs mid olfendes hārum gescrȳd, wālice and strōlice. *Æ. H. i. 330.*

3. 12. . . . gegaderað þæt clāne corn into his bērne; . . . þæt ceaf hē forbærnð on unād wāscendlicum fȳre. *Æ. H. ii. 68.*

3. 13. Þā cōm hē on ðisum dæge to Iohannes fulluhte, æt ðære ea þe is gehāten Iordanis, and wolde beon gefulod æt his handum. *Æ. H. ii. 38.*

3. 14-17. Hē cwæð þā to Criste: Lā leof, ic sceal beon gefulod æt ðinum handum, and þu cymst to minum fulluhte. Crist ðā him geandwyrde: Læt nu ðus, and geðafa ðis; swā unc gedafenað, þæt wit gefyllon ealle rihtwisnysse. Iohannes ðā geðafode þæt hē Crist gefullode. Þā-ðā hē gefulod wæs, þā wearð seo heofon geopenod bufon his hēafde, and Godes Gæst cōm on anre culfran hrwe, and gesæt bufon Criste; and þæs Fæder stemn clypode of heofonum, and þus cwæð: Þes is min leofa Sunu, and hē mē wel licað. *Æ. H. ii. 38, 40; cf. i. 104, 320, ii. 42, 44.*

|| Þær cōm ðā stemn þæs Fæder of heofonum, ðus cweðende: Þes is min leofa Sunu, ðe mē wel licað. *Æ. H. ii. 42.*

|| Þes is min leofa Sunu, ðe mē wel licað. *Æ. H. ii. 62; cf. Matt. 17. 1-5.*

4. 1-11. Se Hælend wæs gelæd fram þam Hālgan Gaste to anum westene, to ðȳ þæt hē wære gecostnod fram deofle; and hē ðā fæste feowertig daga and feowertig nihta, swā þæt hē ne on-

3. 12. . . . Congregabit triticum suum in horreum, paleas autem comburet igni inextinguibili.

3. 13. Tunc venit Iesus a Galilaea in Iordanem ad Ioannem, ut baptizaretur ab eo.

3. 14-17. Ioannes autem prohibebat eum, dicens: Ego a te debeo baptizari, et tu venis ad me? Respondens autem Iesus, dixit ei: Sine modo; sic enim decet

nos implere omnem iustitiam. Tunc dimisit eum. Baptizatus autem Iesus, . . . ecce, aperti sunt ei coeli, et vidit Spiritum Dei descendentem sicut columbam, et venientem super se; et ecce, vox de coelis dicens: Hic est Filius meus dilectus, in quo mihi complacui.

4. 1-11. Tunc Iesus ductus est in desertum a Spiritu, ut tentaretur

¹ From Luke 1. 15, 'vinum et siceram non bibet.'

byrigde ætes ne wātes on eallum þām fyrste; ac siððan him hingrode. Ða genealāhte se costnere, and him to cwæð: Gif ðu sý Godes Sunu, cweð to ðisum stānum þæt hi beon awende to hlāfum. Ða andwearde se Hælend, and cwæð: Hit is awriten: Ne leofað se mann nā be hlāfe anum, ac lyfað be eallum ðām wordum þe gāð of Godes mūðe. Ða genam se deofol hine, and gesette hine uppā ðām scylfe þæs heagan temples, and cwæð: Gif ðu Godes Sunu sý, feall nu adun; hit is awriten þæt englum is beboden be ðe, þæt hi ðe on hira handum ahebbon, þæt þu furðon ne ðurfe ðinne fōt æt stāne sætspurnan. Ða cwæð se Hælend eft him to: Hit is awriten: Ne fanda þines Drihtnes. Ða genam se deofol hine eft, and gesette hine uppā anre swiðe heahre dūne, and sætowde him ealles middangeardes welan and his wuldor, and cwæð him to: Ealle ðas ðing ic forgife ðe, gif ðu wilt feallan to minum fōtum and gebiddan þe to mæ. Ða cwæð se Hælend him to: Gā ðu underbæcc, sceocca! Hit is awriten: Gehwā sceal hine gebiddan to his Drihtne anum, and him anum ðeowian. Ða forlet se deofol hine; and him cōmon englas to, and him ðenodon. *Æ. H. i. 166; cf. ii. 100.*

|| Se Halga Gast lādde pone Hælend to þām wæstene, to ðy ðæt hē wære þær gecostnod. *Æ. H. i. 166.*

|| Hwī hingrað þe? Gif ðu Godes Sunu sý, wend þæs stānas to hlāfum, and et. *Æ. H. i. 168.*

a diabolo. Et cum ieiunasset quadraginta diebus et quadraginta noctibus, postea esuriit. Et accedens tentator dixit ei: Si Filius Dei es, dic ut lapides isti panes fiant. Qui respondens dixit: Scriptum est: Non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei. Tunc assumpsit eum diabolus in sanctam civitatem, et statuit eum super pinnaculum templi, et dixit ei: Si Filius Dei es, mitte te deorsum; scriptum est enim: Quia angelis suis mandavit de te, et in manibus tollent te, ne forte

offendas ad lapidem pedem tuum. Ait illi Iesus: Rursum scriptum est: Non tentabis Dominum Deum tuum. Iterum assumpsit eum diabolus in montem excelsum valde, et ostendit ei omnia regna mundi, et gloriam eorum, et dixit ei: Haec omnia tibi dabo, si cadens adoraveris me. Tunc dicit ei Iesus: Vade (*Æ. ins. retro*¹), Satana; scriptum est enim: Dominum Deum tuum adorabis, et illi soli servies. Tunc reliquit eum diabolus; et ecce, angeli accesserunt, et ministrabant ei.

¹ See *Ælfric's discussion*, i. 172.

|| Cweð tō ðysum stānum þæt hī beon tō hlāfum awwende,
and et. *Æ. H. i. 176.*

|| Ne lifað nā se man be hlāfe anum, ac lifað be ðām wordum
ðe gāð of Godes muðe. *Æ. H. i. 168.*

|| And hē ðā hine genam, and bær upp on þæt templ, and
hine sætte æt ðām scylfe, and cwæð tō him: Gif ðū Godes
Sunu sý, sceot adun; forðanþe englum is beboden be ðe,
þæt hī ðe on handum ahebban, þæt þū ne ðurfe ðinne fōt
æt stāne sætspurnan. *Æ. H. i. 168, 170; cf. Ps. 91. 11, 12.*

|| Ne sceal man fandigan his Drihtnes. *Æ. H. i. 170.*

|| Ne sceal man his Drihtnes fandian. *Æ. H. i. 170.*

|| Þā genam hē hine eft, and abær hine upp on āne dūne, and
ætýwde him ealles middangeardes welan and his wuldor, and
cwæð tō him: Ealle ðas ðing ic forgife ðe, gif ðū wilt afeallan
tō minum fōtum, and þe tō mē gebiddan. *Æ. H. i. 170.*

|| Hē cwæð: Þas ðing ic forgife ðe. *Æ. H. i. 172.*

|| Crist cwæð ðā tō ðām deofle: Gā ðū underbæcc, sceocca!
Hit is awriten: Man sceal hine gebiddan tō his Drihtne, and
him anum ðeowian. *Æ. H. i. 172.*

|| Þā forlēt se deofol Crist, and him cōmon englas tō, and
him ðenodon. *Æ. H. i. 174.*

4. 18. Crist on sumere tide fērde wið þære Galileiscan sǣ, and
geseah twegen gebrōðra,—Simonem, se wæs geciged Petrus,
and his brōðor Andream. *Æ. H. i. 576.*

4. 20. Petrus and Andreas, be Cristes hāse, ðærrihte forlēton
heora net̃, and him fyligdon. *Æ. H. i. 578.*

5. 1-3. . . . þæt se Hǣlend . . . gesāwe micle menigu him fyl-
igende; þā astāh hē upp on āne dūne. Þā-ðā hē gesæt, þā
genealǣhton his leorningnihtas him tō, and hē undyde his
muð, and hī lārde, þus cweðende: Eadige beoð þā gästlican
ðearfan. *Æ. H. i. 548.*

|| Eadige beoð þā gästlican ðearfan, forðanþe heora is heof-
onan rice. *Æ. H. i. 550.*

4. 18. Ambulans autem Iesus iuxta
mare Galilaeae, vidit duos fratres,
—Simonem, qui vocatur Petrus,
et Andream fratrem eius. . . .

4. 20. At illi continuo, relictis reti-
bus, secuti sunt eum.

5. 1-3. Videns autem Iesus turbas,

ascendit in montem. Et cum se-
disset, accesserunt ad eum disci-
puli eius, et, aperiens os suum,
docebat eos, dicens: Beati pau-
peres spiritu, quoniam ipsorum
est regnum coelorum.

5. 4. *Ēadige beoð ða þe heofiað, forðançe hi beoð gefrefrode.*

Æ. H. i. 530.

|| *Ēadige beoð þa þe heora synna bewēpað, forðançe hi beoð gefrefrode. Æ. H. i. 142.*

|| *Ēadige beoð ða ðe nū wēpað, forðonçe hi sceolon beon gefrefrode.*

5. 5. *Ēadige beoð þa hðan, forðanþe hi þæt land geagniað.*

Æ. H. i. 530.

5. 6. *Ēadige beoð þa þe sind ofhingrode and ofþyrste æfter rihtwisnysse, forðançe hi beoð gefyllede. Æ. H. i. 530.*

|| *Ēadige beoð þa þe sind ofhingrode and oflyste rihtwisnysse, forðançe hi sceolon beon gefyllede mid rihtwisnysse. Æ. H. i. 202.*

5. 7-9. *Ēadige beoð þa mildheortan, forðanþe hi begytað mildheortnysse. . . . Ēadige beoð þa clænheortan, forðançe hi geseoð God sylfne. . . . Ēadige beoð þa gesibsuman, forðançe hi beoð Godes bearn gecigede. Æ. H. i. 532.*

|| *Crist cwæð be gesibsumum mannum, þæt hi sind Godes bearn gecigede. Æ. H. i. 604.*

5. 10-12. *Ēadige beoð ða ðe þoliað ehtnysse for rihtwisnysse, forðançe heora is heofonan rice. . . . Ēadige gē beoð þonne man eow wyrigð, and eower eht, and ælc yfel ongēan eow sprecð læogende, for mē; . . . blissiað and fægnað, forðançe eower mēd is mēnigfeald on heofonum. Æ. H. i. 532, 534.*

|| *Blissiað and fægnað; efne, eower mēd is mēnigfeald on heofonum. Æ. H. i. 536.*

5. 13. *Gē sind þære eorðan sealt. Æ. H. ii. 536.*

5. 14, 16. *Gē sind middangeardes leoht: scine eower leoht swā*

5. 5¹. *Beati qui lugent, quoniam ipsi consolabuntur.*

5. 4¹. *Beati mites, quoniam ipsi possidebunt terram.*

5. 6. *Beati qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabuntur.*

5. 7-9. *Beati misericordes, quoniam ipsi misericordiam consequentur.*

Beati mundo corde, quoniam ipsi Deum videbunt. Beati pacifici,

quoniam filii Dei vocabuntur.

5. 10-12. *Beati qui persecutionem*

patiuntur propter iustitiam, quoniam ipsorum est regnum celorum. Beati estis cum maledixerint vobis, et persecuti vos fuerint, et dixerint omne malum adversum vos mentientes, propter me; gaudete et exultate, quoniam merces vestra copiosa est in coelis. . . .

5. 13. *Vos estis sal terrae. . . .*

5. 14, 16. *Vos estis lux mundi. . . .*

Sic luceat lux vestra coram hominibus ut videant opera vestra

¹ This is the order in Ælfric and the Vulgate.

ætforan mannum, þæt hi gesēon ēowre gūdan weorc, and wuldrian ēowerne Fæder þe on heofonum is. *Æ. H. i. 542.*

|| Scīne ēower leoht ætforan mannum swā þæt hi gesēon ēowere gūdan weorc, and wuldrian ēowerne Fæder þe on heofenum is. *Æ. H. ii. 564.*

|| . . . þæt ure gūdan weorc bēon on ðā wīsan mannum cūðe, þæt hi magon gesēon ure gūdnysse, and þæt hi wuldrian and herigan urne heofonlican Fæder. *Æ. H. i. 180.*

5. 17. Ne wēne gē nā þæt ic cōme tō ði þæt ic wolde tōwurpan þā ealdan æ oððe witegena gesetnyssa; ic ne cōm tō ði þæt ic hi tōwurpe, ac þæt ic hi gefylde. *Æ. H. ii. 198.*

He ne cōm tō ðy þæt hē wolde tōwurpan ðā ealdan æ oððe witegan, ac wolde hi æfter gāstlicum andgite gefyllan. *Æ. H. ii. 58.*

Hē cwæð þæt hē ne cōme tō ðy þæt hē wolde þā ealdan æ tōwurpan, ac gefyllan. *Æ. H. i. 94.*

5. 18. Soð ic ēow sēge: An strica oððe an stæf ðære ealdan æ ne bið forgæged oð-þæt hi ealle gefyllede bēon. *Æ. H. ii. 198, 200.*

5. 20. Soð ic ēow sēge: Būton ēower rihtwisnyss mære sý þonne ðæra Iudeiscra bōcra and sunderhālgena, ne becume gē intō heofenan rice. *Æ. H. ii. 216.*

5. 23, 24. Gif ðu offrast ðine lāc tō Godes weofode, and þu þær gemyndig bist þæt ðin brōðor hæfð sum ðing ongesan ðe, forlæt ðærrihthe ðā lāc ætforan ðam weofode, and gang ærest tō þinum brōðer, and þe tō him gesibsuma; and, ðonne ðu eft cymst tō ðam weofode, geoffra ðonne ðine lac. *Æ. H. i. 54.*

5. 32. Swā-hwā-swā his æwe forlæt, and oðer genimð, hē bið þonne ēawbræce and eac forligr. Eac sē ðe wifað on ðam forlātenum wīfe bið unrihtthæmere gehāten fram Gode. *Æ. H. ii. 322.*

bona, et glorificent patrem vestrum qui in coelis est.

5. 17. Nolite putare quoniam veni solvere legem aut prophetas; non veni solvere, sed adimplere.

5. 18. Amen quippe dico vobis, . . . iota unum aut unus apex non praeteribit a lege donec omnia fiant.

5. 20. Dico enim vobis quia nisi abundaverit iustitia vestra plus quam scribarum et Phariseorum, non intrabitis in regnum

coelorum.

5. 23, 24. Si ergo offers munus tuum ad altare, et ibi recordatus fueris quia frater tuus habet aliquid adversum te, relinque ibi munus tuum ante altare, et vade prius reconciliari fratri tuo; et tunc veniens offers munus tuum.

5. 32. . . . Quia omnis qui dimiserit uxorem suam . . . facit eam moechari; et qui dimissam duxerit adulterat.

5. 34-37. Ne swēra ðu purh heofenan, forðanðe heo is Godes þrymsetl; ne swēra ðu purh eorðan, forðanðe heo is Godes fōtsceamol; ne swēra þu ðurh ðm agen heafod, forðanðe ðu ne miht wyrcan an hær þines feaxes hwit oððe blacc. Ic sēge eow: Ne swērige gē purh nān þing, ac bēo eower sprāc ðus geendod: Hit is swā ic sēge, oþþe hit nis swā; swā-hwæt-swā ðær mære bið purh að, þæt bið of ðam yfelan. *Æ. H. i. 48.*

|| Heofon is his þrymsetl, and eorðe is his fōtsceamol.

Æ. H. i. 262.

|| Eorðe is gecweden Godes fōtsceamel, and sēo heofen is his ðrymsetl. *Æ. H. ii. 448; cf. Isa. 66. 1.*

5. 43-46. Gē gehýrdon hwæt gecweden wæs ðam ealdum mannum on Moyses æ: Lufa ðinne næxtan, and hata ðinne feond. Ic sōðlice eow sēge: Lufiað eowere fýnd, dōð þām tela ðe eow hatiað, and gebiddað for eowerum ehterum and eow tynendum, þæt gē bēon eoweres Fæder bearn se ðe on heofonum is, se ðe deð his sunnan scinan ofer ða yfelan and ofer ða gōðan, and sylð rēnscūras ðam rihtwisum and ðam unrihtwisum. Gif gē ða ane lufiað þe eow lufiað, hwilce mæde hæbbe gē þonne sēt Gode? *Æ. H. ii. 16.*

|| Hit is þus awriten on pære ealdan æ: Lufa ðinne frēond, and hata ðinne feond. *Æ. H. i. 522.*

|| Oðre mēn hatiað heora fýnd, and yfel mid yfele forgyldað¹; wē sōðlice lufiað ure fýnd, and þām teala dōð þe us hatiað.

Æ. H. ii. 484.

|| Ic beþeode eow: Lufiað eowre fýnd, and dōþ tela þām ðe eow hatiað, and gebiddað for eowre ehteras, þæt gē bēon bearn

5. 34-37. Ego autem dico vobis, non iurare omnino; neque per coelum, quia thronus Dei est; neque per terram, quia scabellum est pedum eius; . . . neque per caput tuum iuraveris, quia non potes unum capillum album facere aut nigrum. Sit autem sermo vester: Est, est; Non, non; quod autem his abundantius est a malo est.
5. 43-46. Audistis quia dictum est: Diliges proximum tuum, et odio

habebis inimicum tuum. Ego autem dico vobis: Diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro persecutibus et calumniantibus vos, ut sitis filii Patris vestri qui in coelis est, qui solem suum oriri facit super bonos et malos, et pluit super iustos et iniustos. Si enim diligitis eos qui vos diligunt, quam mercedem habebitis? . . .

¹ From Rom. 12. 17, 'Nulli malum pro malo reddentes'; or 1 Thess. 5. 15; or 1 Pet. 3. 9.

þæs heofonlican Fæder, se ðe læt his sunnan scinan ofer gōde and yfele, and he sylð rēnsct̃ras and wæstmas rihtwisum and unrihtwisum. *Æ. H. i. 32.*

|| Lufiað eowere fýnd, dōð þām tela þe eow hatiað, þæt ge bēon eoweres Fæder cild se ðe on heofenum is. *Æ. H. i. 56.*

|| Lufiað eowre fýnd, dōð þām tela ðe eow hatiað, and gebiddað for eowerum ehterum and tȳnendum, þæt ge bēon eowres Fæder bearn se ðe on heofonum is. *Æ. H. ii. 36.*

|| Læt scinan his sunnan ofer ða rihtwisan and unrihtwisan gelice, and sēnt rēnas . . . gōdum and yfelum. *Æ. H. i. 406.*

6. 2, 5, 16. Sōð ic eow sēcge: Hī underfēngon heora mēde. *Æ. H. ii. 566.*

|| Hī underfēngon edlēan heora weorca. *Æ. H. i. 412.*

6. 8. Eower heofenlica Fæder wāt hwæs ge behōfiað, ærðanðe ge hine æniges ðinges biddan. *Æ. H. i. 152.*

6. 9-13. Gebiddað eow mid þisum wordum: . . . þu, ure Fæder þe eart on heofonum, sý þīn nama gehālgod. Cume ðīn rice. Sý ðīn wylla on eorðan swā-swā on heofonum. Syle us tō-dæg urne dæghwamlican hlāf. And forgyf us ure gyltas, swā-swā wē forgyfað ðām þe wið us āgyltað. And ne lād ðu nā us on costnunge, ac alýs us fram yfele. Sý hit swā¹. *Æ. H. i. 252.*

|| Ðu, ure Fæder þe eart on heofonum, sý ðīn nama gehālgod. Gecume ðīn rice. Sý ðīn willa swā-swā on heofonum swā eac on eorðan. Syle us tō-dæg urne dæghwomlican hlāf. And forgyf us ure gyltas swā-swā wē forgyfað þām ðe wið us āgyltað. And ne lād þu nā us on costnunge, ac alýs us fram yfele. Sý hit swā. *Æ. H. ii. 596.*

|| Ûre Fæder þe eart on heofonum. *Æ. H. i. 262; cf. i. 54.*

|| Sý ðīn nama gehālgod. . . . Cume ðīn rice. . . . Geweorðe þīn willa on eorðan swā-swā on heofonum. . . . Syle us nū tō-dæg urne dæghwamlican hlāf. . . . Forgyf us ure gyltas swā-swā wē

6. 2, 5, 16. . . . Amen dico vobis: Recepterunt mercedem suam.

6. 8. . . . Scit enim Pater vester quid opus sit vobis, antequam petatis eum.

6. 9-13. Sic ergo vos orabitis: Pater noster qui es in coelis, sanctificetur nomen tuum. Adveniat

regnum tuum. Fiat voluntas tua, sicut in coelo et in terra. Panem nostrum supersubstantialem da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

¹ See the editor's 'Study of the Lord's Prayer in English,' *American Journal of Philology*, vol. xii, pp. 59-66.

forgifað þām mannum þe wið us āgyltað¹. . . . Ne geðafa, ðu God, þæt wē beon gelædde on costnunge. . . . Ac ālys us fram yfele. *Æ. H. i. 262-270.*

6. 14, 15. Gif gē forgyfað þām mannum þe wið eow āgyltað, þonne forgyfð eow eower Fæder eowere synna; gif gē ðonne nellað forgyfan, nele eac eower Fæder eow forgyfan eowere gyltas.

Æ. H. i. 52.

|| Buton gē forgifon mannum heora gyltas, ne forgifð se heofonlica Fæder eow eowere gyltas. *Æ. H. ii. 336.*

|| Buton gē forgifon ðām mannum þe eow āgyltað mid inne-weardre heortan², nele se heofonlica Fæder eow forgyfan eowere gyltas. *Æ. H. ii. 604.*

|| Buton gē forgyfon of eowerum heortum² wið eow āgyltendum. . . . *Æ. H. ii. 336.*

6. 19-21. Ne behyde gē eowerne goldhord on eorðan, þær-ðær omm and moððan hit āwēstað, and ðeofas adelfað and forstelað; ac hordiað eowerne goldhord on heofenum, þær ne cymð to ne om ne moððe, ne þeofas ne delfað ne ne æthreðað. Soðlice ðær-ðær þin goldhord is, þær bið þin heorte. *Æ. H. ii. 104.*
6. 24-27. Ne mæg nān mann twām hlāfordum samod ðeowian; oððe he ðone ænne hatað and ðone oðerne lufað, oððe he hine to ðām anum geðeot and þone oðerne forsihð. . . . Ne mage gē Gode ðeowian and eoweres fēos gestreone. . . . Betera is seo sǣwul ðonne se mēte, and se lichama betera ðonne his scrud. . . . Behealdað þas fleogendan fugelas, ðe ne sǣwað ne ne rīpað, ac eower heofonlica Fæder hī afet. . . . Wē sind miccle rōttran þonne ðā fugelas. . . . Hwīlc eower mæg geþcan āne eþne to his lēnge? *Æ. H. ii. 460-464.*

6. 14, 15. Si enim dimiseritis hominibus peccata eorum, dimittet et vobis Pater vester coelestis delicta vestra; si autem non dimiseritis hominibus, nec Pater vester dimittet vobis peccata vestra.

autem vobis thesauros in coelo, ubi neque aerugo neque tinea demolitur, et ubi fures non effodiunt nec furantur. Ubi enim est thesaurus tuus, ibi est et cor tuum.

6. 19-21. Nolite thesaurizare vobis thesauros in terra, ubi aerugo et tinea demolitur, et ubi fures effodiunt et furantur. Thesaurizate

6. 24-27. Nemo potest duobus dominis servire; aut enim unum odio habebit et alterum diliget, aut unum sustinebit et alterum

¹ Here may be cited the isolated quotation in Cnut's Laws (Schmid's *Gesetze der Angelsachsen*, p. 270): 'And forgyf us, Drihten, ure gyltas, swā wē forgyfað þām þe wið us āgyltað.'

² From Matt. 18. 35, 'de cordibus vestris.'

6. 29. *See* Æ. H. ii. 464.
6. 31-33. Drihten bēad þæt we nāron bysige and carfulle, cweð-ende: Hwæt sceole we etan, oððe hwæt drincan, oððe mid hwām beon ymscrýdde? and cwæð: Witodlice eower heofenlica Fæder wāt þæt ge þyssera ðinga behōfiað; sēcað ārest Godes rice, and his rihtwisyse, and ealle ðas ðing eow beoð pærtō geēacnode. Æ. H. ii. 464.
7. 7. Cnuciað, and eow bið geopenod. Æ. H. ii. 572.
7. 13, 14. Se weig is swiðe nearu and sticol se ðe lāt tō heofonan rice; and sē is swiðe rūm and smēðe, se ðe lāt tō helle-wite. Æ. H. i. 162.
 || Se weg se ðe lāt tō forwyrde is brād and smēðe.
 Æ. H. i. 162, 164.
7. 15. Behealdað eow wið leasum witegum, þe tō eow cumað on scēapa hīwum. Æ. H. ii. 404.
 || . . . forðanþe hi ne sind nā scēp, ac sind wulfas on scēapa hīwum. Æ. H. ii. 404.
7. 16-19. Ge oncnāwað hi be heora wāestmum. . . . Hwā gaderað āfre winþerian of ðornum, opþe fīcæppla of brēmelum? . . . Ælc gōd trēow wyrceð gōde wāestmas, and yfel trēow wyrceð yfele wāestmas. . . . Ne mæg þæt gōde trēow wyrcean yfele wāestmas, nē þæt yfele trēow gōde wāestmas. . . . Ælc trēow ðe ne wyrceð gōdne wāestm bið forcorfen, and on fýre āworpen.
 Æ. H. ii. 404, 406.

contemnet. Non potestis Deo seruire et mammonae. . . . Nonne anima plus est quam esca, et corpus plus quam vestimentum? Respicite volatilia coeli, quoniam non serunt, neque metunt, . . . et Pater vester coelestis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cogitans potest adiacere ad staturam suam cubitum unum?

6. 31-33. Nolite ergo solliciti esse, dicentes: Quid manducabimus, aut quid bibemus, aut quo operiemur? . . . Scit enim Pater vester quia his omnibus indigetis. Quaerite ergo primum regnum Dei, et iustitiam eius, et hæc

omnia adiciuntur vobis.

7. 7. . . . Pulsate, et aperietur vobis.

7. 13, 14. . . . Lata porta et spatiosa via est quae ducit ad perditionem. . . . Quam angusta porta et arcta via est quae ducit ad vitam! . . .

7. 15. Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces.

7. 16-19. A fructibus eorum cognoscetis eos. Numquid colligunt de spinis uvas, aut de tribulis ficus? Sic omnis arbor bona fructus bonos facit, mala autem arbor malos fructus facit. Non potest arbor bona malos fructus facere, neque arbor mala bonos

7. 21. Ne færð into heofonan rice ælc ðæra ðe cweð to mē :
 Drihten, Drihten ; ac sē ðe wyrð mines Fæder willan þe on
 heofonum is, sē færð into heofonan rice. *Æ. H. ii. 410.*
7. 22, 23. Ic secge eow : Manega cweðað to mē on ðām micclan
 dæge : Drihten, Drihten, lā, hū ne witegode wē on ðinum
 naman, and wē adræfdon deoflo of wōdum mannum, and wē
 miclele mihta on þinum naman gefrēmedon ? Þonne andette
 ic him : Ne can ic eow ; gewitað fram me, gē unrihtwise
 wyrhtan. *Æ. H. i. 306.*
8. 1-4. Se Hælend niðerode of anre dūne, and him filigde micel
 mēnigu. Efne, ðā cōm sum hrēoflig mann, and alēat wið þæs
 Hælendes, þus cweðende : Drihten, gif þu wilt, þu miht mē
 geclānsian. Se Hælend aстрehte his hand, and hine hrēpode,
 and cwæð : Ic wylle ; and sý ðu geclānsod. Þā sōna wearð
 his hrēofla eal geclānsod, and hē wæs gehæled¹. Ðā cwæð se
 Hælend him to : Warna þæt þu hit nānum mēnn ne secge ;
 ac far to Godes temple, and geswutela ðs sylfne ðām sacerde,
 and geoffra ðine lāc, swā-swā Moyses bebead, him on gewit-
 nysse. *Æ. H. i. 120.*
- ¶ Ic wylle ; and þu bēo geclānsod. *Æ. H. i. 122.*
8. 5-13. Drihten ferde sēfter ðisum to anre byrig þe is gehāten
 Capharnaum. Þā genealæhte him to sum hundredes ealdor,
 biddende and cweðende : Drihten, mīn cniht lrð sēt hām

fructus facere. Omnis arbor quae
 non facit fructum bonum, exci-
 detur, et in ignem mittetur.

7. 21. Non omnis qui dicit mihi :
 Domine, Domine, intrabit in reg-
 num coelorum ; sed qui facit vo-
 luntatem Patris mei qui in coelis
 est, ipse intrabit in regnum coe-
 lorum.
7. 22, 23. Multi dicent mihi in illa
 die : Domine, Domine, nonne in
 nomine tuo prophetavimus, et in
 nomine tuo daemonia eiecimus,
 et in nomine tuo virtutes multas
 fecimus ? Et tunc confitebor illis :
 Quia nunquam novi vos ; discedit
 a me, qui operamini iniquitatem.

8. 1-4. Cum autem descendisset de
 monte, secutae sunt eum turbae
 multae. Et ecce leprosus veniens
 adorabat eum, dicens : Domine,
 si vis, potes me mundare. Et
 extendens Iesus manum, tetigit
 eum, dicens : Volo ; mundare. Et
 confestim mundata est lepra eius.
 Et ait illi Iesus : Vide nemini
 dixeris ; sed vade, ostende te sacer-
 doti, et offer munus quod praece-
 pit Moyses, in testimonium illis.

8. 5-13. Cum autem introisset Ca-
 pharnaum, accessit ad eum cen-
 turio, rogans eum, et dicens :
 Domine, puer meus iacet in domo
 paralyticus, et male torquetur.

¹ 'Efne . . . gehæled' repeated below, *Æ. H. i. 120, 122.*

bedreda, and is yfele geðreatod. Drihten him andwyrde : Ic cume and hine gehæle. Ða andwyrde se hundredes ealdor, and cwæð : Drihten, ne eom ic wyrðe þæt þu innfare under mīnum hrōfe ; ac cweð þīn word, and mīn cniht bið gehæled. Ic eom ān man geset under anwealde, hæbbende under me cēpan ; and ic cweðe tō ðisum : Far ðu, and he færð ; tō oðrum : Cum ðu, and he cymð ; tō mīnum ðeowan : Dō ðis, and he deð. Ða wundrode se Hælend, ða-ða he ðis gehyrde, and cwæð tō ðære fyligendan mēnigū : Sōð ic eow secge, ne gemette ic swā micelne geleafan on Israhela ðeode. Ic secge eow tō sōðum þæt manega cumað fram eastdæle and westdæle, and gerestað hi mid Abrahame ðam heahfædere, and Isaace, and Iacobe, on heofenan rice ; þa rīcan bearn beoð aworpena into ðam yttrum þeostrum ; þær bið wōp and tōða gebitt. Ða cwæð eft se Hælend tō þām hundredes ealdre : Far ðe hām, and getmige ðe swā-swā ðu gelyfdest. And se cniht wearð gehæled of ðære tide. *Æ. H. i. 126.*

¶ Ic cume, and ðinne cniht gehæle. *Æ. H. i. 128.*

¶ Drihten, ne eom ic wyrðe þæt þu innfare under mīne ðecene. *Æ. H. i. 126.*

¶ Drihten, cweð þīn word, and mīn cniht bið hāl.

Æ. H. i. 126, 130.

¶ Ic eom man under anwealde gesett, hæbbende under me cēpan ; and ic secge ðisum : Far ðu, and he færð ; tō oðrum : Cum ðu, and he cymð ; tō mīnum þeowan : Dō þis, and he deð. *Æ. H. i. 130.*

¶ Sōð ic eow secge, nā gemette ic swā micelne geleafan on Israhela ðeode. *Æ. H. i. 128.*

¶ Ic secge eow tō sōðan þæt manega cumað fram eastdæle

Et ait illi Iesus: Ego veniam et curabo eum. Et respondens centurio, ait: Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate constitutus, habens sub me milites; et dico huic: Vade, et vadit; et alii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Iesus miratus est, et se-

quentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israel. Dico autem vobis quod multi ab oriente et occidente venient, et recumbent cum Abraham, et Isaac, et Iacob in regno coelorum; filii autem regni eiicientur in tenebras exteriores; ibi erit fletus et stridor dentium. Et dixit Iesus centurioni: Vade, et sicut credidisti fiat tibi. Et sanatus est puer in illa hora.

and westdæle, and geręstað hi mid Abrahame þam hēahfædere, and Isaace, and Iacobe, on heofenan rīce. *Æ. H. i. 130.*

|| Manega cumað fram eastdæle and fram westdæle, and sittað mid þam hēahfædere Abrahame, and Isaace, and Iacobe, on heofonan rīce. *Æ. H. i. 336.*

|| Fela cumað fram eastdæle and fram westdæle, and geręstað mid þam hēahfæderum, Abrahame, and Isaace, and Iacobe, on heofonan rīce. *Æ. H. ii. 82.*

|| Ða rīcan bearn beoð aworpene into ðam yttrum ðeostrum; þær bið wōp and tōða gebitt. *Æ. H. i. 130.*

|| . . . On þa yttran þeostru; . . . þær bið wōp and tōða gebitt. *Æ. H. i. 132; cf. Matt. 22. 5-14.*

|| Drihten cwæð to þam hundredes ealdre: Far ðe hām, and getimige ðe swā-swā ðu gelȳfdest; and his cniht wearð gehæled of ðære tide. *Æ. H. i. 132.*

8. 20. Ðeor habbað hōla, and fugelas habbað nest, hwær hi ręstað; and ic næbbe hwær ic āhyld e min hēafod. *Æ. H. i. 160.*

8. 23, 24. Ūre Drihten āstah on scip, and him filigdon his leorning-cnihtas. Efne, ða færlīce āras micel styrung and hreohnys on ðære sære, swā þæt þæt scip wearð mid ȳðum oferðęht. Se wind him stōd onġean mid ormætum blæde; and se Hælend wearð on slæpe on ðam stęorsetle¹. *Æ. H. ii. 378; cf. i. 26.*

9. 2. *See Mark 2. 5.*

9. 6. *See Mark 2. 11.*

9. 9. Ða-ða se Hælend ferde on sumere byrig, ða geseah hē sittan sumne mannan set tollsetle, Matheus gehāten; and hē cwæð to him: Folga mē. Matheus āras þærrihte fram his tolle, and filigde ðam Hælende. *Æ. H. ii. 468; cf. i. 324, ii. 288.*

|| Hē hine geseah sittan set tolle. . . . Folga mē. *Æ. H. ii. 468.*

9. 10. *See Luke 5. 29.*

9. 11. *See Æ. H. ii. 470.*

8. 20. . . . Vulpes foveas habent, et volucres coeli nidos; Filius autem hominis non habet ubi caput reclinet.

8. 23, 24. Et ascendente eo in naviculam, secuti sunt eum discipuli eius. Et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus; ipse vero dormiebat.

9. 9. Et cum transiret inde Iesus, vidit hominem sedentem in telonio, Matthaeum nomine. Et ait illi: Sequere me. Et surgens secutus est eum.

¹ From Mark 4. 38, 'in puppi.'

9. 12. Drihten him cwæð tō : Ne behōfiað ðā hālan nānes lāces, ac ðā untruman. *Æ. H. ii. 470.*
9. 13. Hē cwæð : Farað, and leorniað hwæt þæt mæne : Ic wylle mildheortnyse, and nā offrunge. . . . Ne cōm ic nā tō clypigenne ðā rihtwisan, ac ðā synfullan, tō dædbōte¹.
Æ. H. ii. 470 ; cf. Hos. 6. 6.
9. 37. Drihten cwæð : þæt gerip is micel, and ðā rifteras fēawa.
Æ. H. ii. 530.
9. 38. Biddað þæs geripes hlāford þæt hē aṣende wyrhtan tō his geripe. *Æ. H. ii. 530.*
10. 5. Ne fare gē on hāðenra manna wege, and on Samaritaniscra burgum ne becume gē. *Æ. H. ii. 212.*
10. 8. . . . se forgeaf us on his naman ðās mihte þæt wē untrume gehælon, and blinde onlihton², hrēoflige geclēnsian, deoflu aṣian, dēade aræran. *Æ. H. i. 466.*
Butan cēape gē underfengon ðā gife, syllað hi oðrum butan cēape. *Æ. H. i. 412.*
10. 22. Sē ðe æfre ċurhwunað on ānrædum gelēafan, sē bið gehealden. *Æ. H. ii. 330.*
10. 28. Ne ondræde gē eow ðā ðe eowerne lichaman ofslēað, forðanðe hi ne magon eowre sǣwle ofslēan ; ac ondrædað God, ðe mæg ægðer ge sǣwle ge lichaman on hellestǣle forðon. *Æ. H. i. 554.*
10. 32. Ælc ðēra þe mē andet sētforan mannum, ic andette eac hine sētforan mīnum Fæder se ðe is on heofonum. *Æ. H. ii. 558.*
9. 12. At Iesus audiens ait : Non est opus valentibus medicus, sed male habentibus.
9. 13. Euntes autem discite quid est : Misericordiam volo, et non sacrificium. Non enim veni vocare iustos, sed peccatores.
9. 37. Tunc dicit discipulis suis : Messis quidem multa, operarii autem pauci.
9. 38. Rogate ergo Dominum messis ut mittat operarios in messem suam.
10. 5. . . . In viam gentium ne abieritis, et in civitates Samaritanorum ne intraveritis.
10. 8. Infirmos curate, mortuos suscite, leprosos mundate, daemones eiicite ; gratis accepistis, gratis date.
10. 22. . . . Qui autem perseveraverit usque in finem, hic salvus erit.
10. 28. Et nolite timere eos qui occidunt corpus, animam autem non possunt occidere ; sed potius timete eum qui potest et animam et corpus perdere in gehennam.
10. 32. Omnis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo qui in coelis est.

¹ From Luke 5. 32, 'ad poenitentiam.'² A discrepancy here.

10. 41. Sē ðe witegan underfēhð, hē hæfð witegan mēde; sē ðe rihtwīse underfēhð, hē hæfð rihtwīses mannes eðlēan.

Æ. H. i. 514.

10. 42. Soð ic sōw sēcge: Swā-hwā-swā sylð ceald wæter drincan anum þurstigan mēnn ðāra ðe on mē gelýfað, ne bið his mēd forlōren. Æ. H. i. 522.

|| Swā-hwā-swā sylð anum ðurstigum mēnn ceald wæter on minum naman, ne forlýt hē his mēde þære dæde. Æ. H. ii. 106.

11. 2, 3. Hwæt, ðā Iohannes asēnde of ðam cwearterne twēgen leorningcnihtas tō Crīste, and hine befrān, þus cweðende: Eart ðu sē ðe tōweard is, oþþe wē oðres andbrīdian sceolon?

Æ. H. i. 480.

11. 4-6. And cwæð syððān tō Iohannes ærendracum: Farað nū tō Iohanne, and cýðað him þā ðing þe ge gesāwon and gehýrdon. Efne, nū blinde gesēoð, and ðā healtan gāð, and hreoflige mēn synd geclānsode, deafe gehýrað, and ðā deadan arisað, and ðearfan bodiað godspel; and sē bið eadig þe on mē ne bið geāswicod. Æ. H. i. 480; cf. i. 26, and Luke 7. 21-23.

11. 11. Betwux wīfa bearnum ne ārās nān mārra man ðonne is Iohannes se Fulluhtere. Æ. H. i. 356, 542.

|| Betwux wīfa bearnum ne ārās nān mārra man þonne Iohannes se Fulluhtere. Æ. H. i. 476, 478.

|| On wīfa bearnum nās nān mārra mann þonne Iohannes se Fulluhtere. Æ. H. ii. 36, 38.

11. 12. Fram Iohannes dagum Godes rice ðolað nēadunge, and ðā strēcanmōd hit gegripað. Æ. H. i. 358.

10. 41. Qui recipit prophetam in nomine prophetae, mercedem prophetae accipiet; et qui recipit iustum in nomine iusti, mercedem iusti accipiet.

10. 42. Et quicumque potum dederit uni ex minimis istis calicem aquae frigidae tantum in nomine discipuli, amen dico vobis, non perdet mercedem suam.

11. 2, 3. Ioannes autem . . . in vinculis, . . . mittens duos de discipulis suis, ait illi: Tu es qui venturus es, an alium expectamus?

11. 4-6. Et respondens Iesus ait

illis: Euntes renuntiate Ioanni quae audistis et vidistis. Caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur; et beatus est qui non fuerit scandalizatus in me.

11. 11. . . . Non surrexit inter natos mulierum maior Ioanne Baptista. . . .

11. 12. A diebus autem Ioannis Baptistae usque nunc, regnum coelorum vim patitur, et violenti rapiunt illud.

11. 29. Leorniað æt mæ þæt ic eom līðe and swīðe ðadmōð; and ge gemētað ƿešte ðowrum sǣwlum. *Æ. H. i. 210.*
12. 19. Cf. Isa. 42. 2.
12. 28. Gif ic on Godes Gāste dēofl ādræfe. . . . *Æ. H. ii. 204; cf. Luke 11. 20.*
12. 31, 32. *Ælc synn and tǣl bið forgifen behrēowsigendum mannum, ac þæs Halgan Gastes tǣl ne bið nǣfre forgifen. Þeah-ðe hwa cweðe tǣllic word ongān mæ, him bið forgifen, gif hē deð dædbōte; sōðlice sē ðe cweð word ongān ðone Halgan Gāst, ne bið hit him forgifen on ðyssere worulde, nē on ðære tōwerdan.* *Æ. H. i. 498.*
12. 42. See 1 Kings 10. 1-10, note.
12. 50. Sē ðe wyrcð mīnes Fæder willan sē ðe is on heofonum, hē bið mīn brōðer, and mīn mōder, and mīn sweoster. *Æ. H. i. 260.*
13. 17. Fela witegan and rihtwīse mēn woldon gesēon Cristes tōcyme, ac hit næs nā him getrōd. *Æ. H. i. 136.*
13. 19. *Ælc ðāra ðe gehyrð þæt heofonlice word, and hē hit ne understent, ðonne cymð sē yfela, and gelæhð hit.* *Æ. H. ii. 90.*
13. 22. . . . lēase welan. *Æ. H. ii. 88.*
13. 23. Sum dæl þæs sǣdes, þe on ðām gōdan lande āsprang, āgeaf ðrtigfealdne wǣstm, sum sixtigfealdne, sum hundfealdne¹. *Æ. H. ii. 92.*
13. 30. On ende þyssere worulde sē sōða Dēma hāt his englas
11. 29. . . . Discite a me, quia mitis sum et humilis corde; et inuenietis requiem animabus uestris.
12. 28. Si autem ego in Spiritu Dei eiicio daemones. . . .
12. 31, 32. . . . Omne peccatum et blasphemia remittetur hominibus, Spiritus autem blasphemia non remittetur. Et quicumque dixerit uerbum contra Filium hominis, remittetur ei; qui autem dixerit contra Spiritum Sanctum, non remittetur ei neque in hoc saeculo, neque in futuro.
12. 50. Quicumque enim fecerit uoluntatem Patris mei qui in coelis est, ipse meus frater, et soror, et
- mater est.
13. 17. Multi prophetae et iusti cupierunt uidere quae uidetis, et non uiderunt.
13. 19. Omnis qui audit uerbum regni, et non intelligit, uenit malus, et rapit quod seminatum est in corde eius. . . .
13. 22. . . . Fallacia diuitiarum. . . .
13. 23. Qui uero in terram bonam seminatus est, hic est qui . . . fructum affert, et facit aliud quidem centesimum, aliud autem sexagesimum, aliud uero trigesimum.
13. 30. . . . In tempore messis dicam messoribus: Colligite primum zi-

¹ *Ælfric* attributes this to 'Se ðffer godspellere,' by whom, on p. 88, he means *Matthew*; the order of the words, however, is that in *Mark*.

- gadrían þone coccel byrþenmælum, and áwurpan into ðam unádwáscendlicum fyre. . . . And se clāna hwāte bið gebróht into Godes þerne. *E. H. i. 56.*
13. 41. Mannes Bearn áseht his englas, and gegaderað of his rice calle áswicunga. *E. H. ii. 52.*
13. 43. Þonne scinað ða rihtwisan swá-swá sunne on heora Fæder rice. *E. H. i. 28.*
14. 3, 4. See *E. H. i. 47.*
14. 6, 7. See *E. H. i. 48.*
14. 10. See *E. H. i. 47, 48.*
14. 19. Hē tōbræc ða fíf hlāfas, and sealde his leorningnihtum, and hēt beran ðam folce. *E. H. i. 18; cf. John 6. 1-14.*
14. 22. Þā hēt hē his leorningnihtas faran tō scipe, and oferrōwan þone brym, oð-þæt hē ða menigu forlætan mihte. *E. H. ii. 34.*
See also John 6. 15, 16, 19.
14. 23. Crist āna āstāh up tō ðære dūne, þæt hē hine gebæde. *E. H. ii. 34.*
! Hē āstāh āna up tō ðære dūne, hine tō gebiddenne. *E. H. ii. 38.*
14. 25-28. Drihten cōm tō his leorningnihtum þær-ðær hī on rēwette gedrefede wæron, on ðære feorðan wæccan. . . . Ðā-ðā Drihten ðam scipe genēalēhte, ða wurdon hī afyrhte, wēndon þæt hit sum gedwimor wære. Drihten cwæð him tō : Habbað ēow trūwan ; ic hit eom, ne bēo gē ofdrædde. . . . Petrus him andwyrd : Drihten, gif ðu hit sý, hāt mē gān tō ðe bufon ðam wætere. *E. H. ii. 38.*
|| Drihten, hāt mē gān tō ðe upon ðam wætere. *E. H. ii. 38, 39.*

- zania, et alligate ea in fasciculos 14. 23. . . . Ascendit in montem
ad comburendum, triticum autem solus orare. . . .
- congregate in horreum meum. 14. 25-28. Quarta autem vigilia
noctis, venit ad eos ambulans
13. 41. Mittet Filius hominis angelos super mare. Et videntes eum super
suos, et colligent de regno eius mare ambulantem, turbati sunt.
omnia scandala. . . . dicentes : Quia phantasma est. . . . Statimque Iesus locutus est eis,
13. 43. Tunc iusti fulgebunt sicut dicens : Habete fiduciam ; ego
sol in regno Patris eorum. . . . sum, nolite timere. Respondens
14. 19. . . . Fregit, et dedit discipulis autem Petrus dixit : Domine, si
panes, discipuli autem turbis. tu es, iube me ad te venire super
14. 22. Et statim compulit Iesus aquas.
discipulos ascendere in navicu-
lam, et praecedere eum trans
fretum, donec dimitteret turbas.

14. 29-31. Drihten cwæð : Cum tō mē. And Petrus pærrihte, buton ælcere twȳnunge, eode of ðam scipe, swiðe gebyld þurh Drihtnes hāese, and eode upon ðam wætere, swā-swā his Drihten. . . . Ða geseah hē færlīce þone strangan wind, and begann hine tō ondrædenne, and, mid-þam-ðe hē deaf, clypode tō his Drihtne : Drihten, gehelp mīn. . . . Ne forlet Drihten Petrum, ðeah-ðe hē ðurh his twȳnunge bedufe, ac astringhte his hand, and hine geheold. . . . Drihten ðreade Petrum, and cwæð : þu lýtles geleafan, hwi twȳnode þe ? *Æ. H. ii. 390, 392.*
14. 36. Drihten, čā-čā hē tō lande becōm, gehælde ealle čā untruman þe him tō gelædde wæron, þurh his reafes hrępunge. *Æ. H. ii. 394.*
15. 4. *See Exod. 20. 12, 21. 17.*
15. 14. Gif se blinda man bið oðres blindan latteow, þonne befeallað hī bēgen on sumum blindum sēaðe. *Æ. H. ii. 320.*
15. 21, 22. Þā ferde hē ðanon tō ðære burhscire þe is gehāten Tyrus, and tō ðære oðre þe is gehāten Sidon. Efne, čā ferde an Chana-neise wif of čam gemærum tōgeanes čam Hælende, and him tō clypode, þus cwečende. . . . Hēo clypode : Dauides bearn, gemiltsa mē ; mīn dohtor is yfele fram deofle gedreht. *Æ. H. ii. 110.*
- || Dauides bearn, gemiltsa mīn. *Æ. H. ii. 110.*
- || Sum wif wæs ðe cōm tō Crīste, and bæd for hire dehter, þe læg on wōdum drēame. *Æ. H. ii. 50.*
15. 23-25. Crīstes leorningcnihtas tō him genēalæhton, and čam wīfe tō him geđingodon, þus cwečende : Lā leof, forlæt hī, for-čanče hēo clypað æfter us. . . . Drihten andwyrde his apostolum mid þisum wordum, and cwæð : Ne eom ic asęnd buton

14. 29-31. At ipse ait: Veni. Et descendens Petrus de navicula, ambulabat supra aquam ut veniret ad Iesum. Videns vero ventum validum, timuit: et cum coepisset mergi, clamavit dicens: Domine, salvum me fac. Et continuo Iesus, extendens manum, apprehendit eum, et ait illi: Modicæ fidei, quare dubitasti?
14. 36. Et rogabant eum ut vel fimbriam vestimenti eius tangerent; et quicumque tetigerunt, salvi facti sunt.
15. 14. . . . Caecus autem si caeco ducatum praestet, ambo in foveam cadunt.
15. 21, 22. Et egressus inde Iesus secessit in partes Tyri et Sidonis. Et ecce mulier Chananæa a finibus illis egressa clamavit, dicens ei: Miserere mei, Domine, fili David; filia mea male a daemonio vexatur.
15. 23-25. . . . Et accedentes discipuli eius rogabant eum dicentes: Dimitte eam, quia clamat post nos. Ipse autem respondens ait:

tō ðām scēapum Israhela hīwrædene þe losedon. . . . Þæt wif cōm, and hī āstrehte ætforan Drihtne, þus cweðende : Drihten leof, help min. *Æ. H. ii. 112, 114.*

15. 26-28. Þā cwæð Crist tō hire þæt hit nære nā rihtlic þæt man nāme his cildra hlāf, and wurpe hundum. Heo ðā andwyrde : Gēa, leof Drihten, and þeah-hwæðere oft ðā hwelpas gelæccað þā cruman þe feallað of þæs hlāfordes bēode. Ðā andwyrde se Hælend, and cwæð : Eala ðu wif, micel is ðin geleafa ; getimige ðe swā-swā ðu wilt. Hire dohtor wearð þærrihte gewittig. *Æ. H. ii. 50.*

¶ Drihten cwæð tō ðām wife : Nis nā gōd þæt man nime his bearna hlāf, and wurpe hundum. . . . Þæt wif cwæð tō Criste : Gēa, leof Drihten, swā-ðeah ðā hwelpas etað of ðām crumon þe feallað of heora hlāfordes mýsan. . . . Drihten andwyrde þām Chananeiscum wife, and cwæð : Eala ðu wif, micel is ðin geleafa ; getimige ðe swā-swā ðu wylt. And hire dohtor wearð þā gehæled of ðære tide. *Æ. H. ii. 114, 116.*

15. 30, 31. *See Mark 8. 1, 2, note.*

15. 32-38. *See Mark 8. 1 ff.*

16. 13-19. Drihten cōm tō ānre burhscire ðe is gecigeð Cesarea Philippi, and befrān his gingran hū mēnn be him cwyddedon. Hī andwyrdon : Sume mēnn cweðað þæt ðu sý Iohannes se Fulluhtere, sume sēgað þæt ðu sý Helias, sume Hieremias, oððe sum oðer witega. Se Hælend ðā cwæð : Hwæt sēge ge þæt ic sý ? Petrus him andwyrde : Þu eart Crist, ðæs lifigendan Godes Sunu. Drihten him cwæð tō andsware : Eadig eart ðu, Simon, culfran bearn, forðanðe flæsc and blōd þe ne onwreah

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| <p>Non sum missus nisi ad oves quae perierunt domus Israel. At illa venit, et adoravit eum, dicens : Domine, adiuva me.</p> <p>15. 26-28. Qui respondens ait : Non est bonum sumere panem filiorum, et mittere canibus. At illa dixit : Etiam, Domine, nam et catelli edunt de micis quae cadunt de mensa dominorum suorum. Tunc respondens Iesus ait illi : Omulier, magna est fides tua ; fiat tibi sicut vis. Et sanata est filia eius ex illa hora.</p> | <p>16. 13-19. Venit autem Iesus in partes Caesareae Philippi, et interrogabat discipulos suos, dicens : Quem dicunt homines esse Filium hominis ? At illi dixerunt : Alii Ioannem Baptistam, alii autem Eliam, alii vero Ieremiam, aut unum ex prophetis. Dicit illis Iesus : Vos autem quem me esse dicitis ? Respondens Simon Petrus dixit : Tu es Christus, Filius Dei vivi. Respondens autem Iesus dixit ei : Beatus es, Simon Bar Iona, quia caro et sanguis non</p> |
|---|---|

ðisne geleafan, ac mīn Fæder se ðe on heofonum is. Ic ðe secge þæt þu eart stānen, and ofer ðysne stān ic timbrige mīne cyrcan, and helle gatu nāht ne magon ongean hī. Ic betāce ðe heofonan rices cāge; and swā-hwæt-swā ðu bintst on eorðan, þæt bið gebunden on heofonum; and swā-hwæt-swā ðu unbintst ofer eorðan, þæt bið unbunden on heofonum. *Æ. H. i. 364.*

|| His apostoli him andwyrdon: Sume mēn cwyddiað þæt ðu sý Iohannes se Fulluhtere, sume secgað þæt ðu sý Helias, sume Hieremias; oððe an ðæra witegena. Drihten ða befran: Hwæt secge gē þæt ic sý? *Æ. H. i. 366.*

|| Syððan axode hī: Hū cweðe gē be mē? Þa cwæð Petrus: Þu eart Crist, þæs lifigendan Godes Sunu. *Æ. H. ii. 388.*

|| Him andwyrde se gehýrsuma Petrus: Ðu eart Crist, þæs lifigendan Godes Sunu. *Æ. H. i. 366; cf. i. 190.*

|| Þu eart Crist, ðæs lifigendan Godes Sunu. *Æ. H. i. 76, 366, 586.*

|| Drihten cwæð tō Petre: Eadig eart ðu, culfran sunu. . . . Ne onwreah ðe flæsc nē blōd þisne geleafan, ac mīn Fæder se ðe on heofonum is. . . . Þu eart stānen. . . . And ic timbrige mīne cyrcan uppon ðisum stāne. . . . Ne magon helle gatu nāht tōgānes mīnre cyrcan. *Æ. H. i. 368.*

|| Ic secge þe: Þu eart Petrus, and ofer ðisne stān ic getimbrige mīne cyrcan. *Æ. H. ii. 390.*

|| Þu eart stānen, and ofer ðisne stān . . . ic getimbrige mīne cyrcan. *Æ. H. ii. 390.*

|| Ic ðe betāce heofonan rices cāge. . . . And swā-hwæt-swā ðu bintst ofer eorðan, þæt bið gebunden on heofonum; and swā-hwæt-swā ðu unbintst ofer eorðan, þæt bið unbunden on heofonum. *Æ. H. i. 368, 370; cf. Matt. 18. 18.*

16. 26. *See Luke 9. 25.*

17. 1-5. Moyses and Elias eac swilce sædon his ðrōwunge¹ on ær, uppon anre dūne ðe se Hælend astāh mid ðrim leorning-

revelavit tibi, sed Pater meus qui in coelis est. Et ego dico tibi quia tu es Petrus, et super hanc petram aedificabo ecclesiam meam, et portae inferi non praevallebunt adversus eam. Et tibi dabo claves regni coelorum; et quodcumque

ligaveris super terram erit ligatum et in coelis; et quodcumque solveris super terram erit solutum et in coelis.

17. 1-5. Et post dies sex assumit Iesus Petrum, et Iacobum, et Ioannem fratrem eius, et ducit

¹ From Luke 9. 31, 'et dicebant excessum eius.'

cnihtum; and his ansyn ætforan him eal scean swā-swā sunne, and his gewāda scinon on snāwes¹ hwitnyse. Ðā wolde Petrus slēan sōna ðreo geteld for ðære gesihðe, ac ðær swēgde ðā stemn ðæs heofonlican Fæder hēalice of wolcne: Ðæs is mīn lēofa Sunu, on ðām mē wel licað; gehyrað hine. *Æ. H. ii. 242.*

1 Ðæs is mīn lēofa Sunu, þe mē wel licað; gehyrað him².

Æ. H. i. 104.

17. 24-27. Ðæs cāseres toller asodon Petrus ðone apostol, ðā-ðā hi geond ealne middangeard ðām cāsere toll gegaderodon; hi cwædon: Wyle þower lartow Crist ænig toll syllan? Ðā cwæð Petrus þæt hē wolde. Ðā, mid-þām-ðe Petrus wolde befrinan þone Hælend, þā forscæt se Hælend hine, ðe ealle ðing wāt, þus cweðende: Hwæt ðincð þe, Petrus? Æt hwām nimað eorðlice cynegas gafol oððe toll,—æt heora gesibblingum, oppe æt ælfræmedum? Petrus cwæð: Æt ælfræmedum. Se Hælend cwæð: Hwæt lā, synd heora sibblingas frige. Ðe-lās-ðe wē hi æswicion, gā tō ðære sē, and wurpe ut ðinne angel, and þone fisc ðe hine hraðost forswelhd, geopena his mūð, þonne fintst þu ðæron ænne gylden wæg; nim ðone, and syle tō tolle for mē and for ðe. *Æ. H. i. 510, 512.*

1 Syle for mē and for ðe. *Æ. H. i. 512.*

18. 1, 2. Drihtnes leorningcnihtas tō him genealæhton, þus cweðende: Lā leof, hwā is fyrrest manna on heofenan rice? Se Hælend him ðā tō clypode sum gehwāde cild. *Æ. H. i. 510.*

illos in montem excelsum seorsum, et transfiguratus est ante eos. Et resplenduit facies eius sicut sol; vestimenta autem eius facta sunt alba sicut nix. Et ecce apparuerunt illis Moyses et Elias cum eo loquentes. Respondens autem Petrus, dixit ad Iesum: . . . si vis, faciamus hic tria tabernacula. . . . Et ecce vox de nube, dicens: Hic est Filius meus dilectus, in quo mihi bene complacui; ipsum audite.

17. 24-27. . . . Accesserunt qui didrachma accipiebant ad Petrum, et dixerunt ei: Magister vester non solvit didrachma? Ait: Etiam.

Et cum intrasset in domum, praevenit eum Iesus, dicens: Quid tibi videtur, Simon? Reges terrae a quibus accipiunt tributum vel census,—a filiis suis, an ab alienis? Et ille dixit: Ab alienis. Dixit illi Iesus: Ergo liberi sunt filii. Ut autem non scandalizemus eos, vade ad mare, et mitte hamum, et eum piscem qui primus ascenderit tolle, et, aperto ore eius, inuenies staterem; illum sumens, da eis pro me et te.

18. 1, 2. In illa hora accesserunt discipuli ad Iesum, dicentes: Quis, putas, maior est in regno coelorum? Et advocans Iesus

¹ From Mark 9. 3 (Vulgate, 2), 'velut nix.'

² By error for Matt. 3. 17.

|| Ða apostolas . . . axodon ða ðone Hælend hwā wære fyrrest manna on heofonan rice. *Æ. H. i. 512.*

18. 3. Soð ic eow sæge : Ne becume gē tō heofonan rice būton gē beon aẁende, and gewordene swā-swā lyttlingas. *Æ. H. i. 512.*

|| Būton gē beon swā bilewite on unscæððignysse swā-swā cild, næbbe gē infær tō heofonan rice. *Æ. H. ii. 336.*

18. 4-5. Swā-hwā-swā hine sylfne geaðmēt, swā-swā ðis cild, hē bið fyrrest on heofonan rice. . . . Sē ðe underfehð ænne swilene lyttling on mīnum naman, hē underfehð mē sylfne.

Æ. H. i. 512, 514.

|| Sē ðe underfehð ænne lýtling on mīnum naman, hē underfehð mē sylfne. *Æ. H. ii. 286.*

18. 6-8. Sē ðe geāswicað anum ðyssera lyttlinga ðe on mē gelyfað, sēle him wære þæt him wære getiged an ormæte cẁyrnstān tō his swūran, and hē swā wurde on deoppre sē besenced. . . . Wā middangearde for æswicungum. . . . Neod is þæt æswicunga cumon, ðeah-hwæðere wā ðām menn ðe hi of cumað. . . . Gif ðīn hand oððe ðīn fōt þē æswicige, ceorf of þæt lim, and aẁurp fram ðæ. . . . *Æ. H. i. 514, 516.*

18. 10. Behealdað þæt gē ne forsēon ænne of þysum lýtlingum.

Æ. H. i. 516.

Ic sæge eow þæt heora englas symle gesæoð mīnes Fæder anāẏne se ðe on heofonum is. *Æ. H. i. 516.*

18. 18. And swā-hwæt-swā hi bindað ofer eorðan, þæt bið on heofonum gebunden; and swā-hwæt-swā hi unbindað ofer eorðan, þæt bið unbunden on heofonum. *Æ. H. i. 542; cf. Matt. 16. 1-19.*

parvulum, statuit eum in medio eorum.

18. 3. Et dixit : Amen dico vobis : Nisi conversi fueritis, et efficiamini sicut parvuli, non intrabitis in regnum coelorum.

18. 4-5. Quicumque ergo humiliaverit se sicut parvulus iste, hic est maior in regno coelorum. Et qui suscepit unum parvulum talem in nomine meo, me suscipit.

18. 6-8. Qui autem scandalizaverit unum de pusillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo eius, et

demergatur in profundum maris. Vae mundo a scandalis. Necesse est enim ut veniant scandala, verumtamen vae homini illi per quem scandalum venit. Si autem manus tua vel pes tuus scandalizat te,

18. 10. Videte ne contemnatis unum ex his pusillis; dico enim vobis quia angeli eorum in coelis semper vident faciem Patris mei qui in coelis est.

18. 18. . . . Quaecumque alligaveritis super terram erunt ligata et

18. 20. Swā-hwær-swā bæð twægen oððe ðrȳ gegadrode on mīnum naman, þær ic sylf bæo him tōmiddes. *Æ. H. ii. 284.*
18. 35. *See Matt. 6. 14, 15.*
19. 13, 14. Hē cwæð, þā-ðā him man tō bær cild tō blētaigenne, and his gingran þæt bemāndon : Geðafiað þæt ðās cild tō mē cumon ; swilcera is sōðlice heofonan rice. *Æ. H. i. 512.*
- || . . . swā-swā God sylf gecwæð, ðā-ðā hē blētsode ðā gebrōht-an cild, and sǣde his gyngrum : Swilcra is Godes rice. *Æ. H. ii. 326.*
19. 17-19. *See Luke 18. 20-22, notes.*
19. 27. On ðære tīde cwæð Petrus se apostol tō ðām Hǣlende : Efne, wē forleton ealle worulddīng, and ðe anum fyligað ; hwæt dæst ðu us þæs tō lēane ? *Æ. H. i. 392.*
- || Wē forleton ealle dīng. . . . Wē fyligað ðe. *Æ. H. i. 394.*
- || Efne, wē forleton ealle dīng, and ðe folgiað. *Æ. H. ii. 96.*
- || Hwæt sceal us getimian ? . . . Hwæt dæst ðu us tō edlǣne ? *Æ. H. i. 394.*
19. 28. Se Hǣlend andwyrde : Sōð ic ƿow sƿege þæt gē ðe mē fyligað sceolon sittan ofer twelf dōmsetl on ðære edcynninge, ðonne ic sitte on setle mīnes mǣgenðrymmes ; and gē ðonne dēmað twelf Israhela mǣgðum. *Æ. H. i. 394.*
- || On ðām ƿriste sittað þā twelf apostoli mid Criste on heora dōmsetlum, and dēmað þām twelf mǣigðum Israhela ðeode. *Æ. H. i. 394, 396.*
- || . . . þæt hī on ðām micclum dōme ofer twelf dōmsetl sittende bæð, tō dēmenne eallum mannum þe ƿfre on hehaman lif underfengon. *Æ. H. i. 342.*
19. 29. Ælc ðæra ðe forlǣt, for mīnum naman, fæder oððe mōder,

in coelo ; et quaecumque solveritis super terram erunt soluta et in coelo.

18. 20. Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum.

19. 13, 14. Tunc obliti sunt ei parvuli, ut manus eis imponeret, et oraret. Discipuli autem increpabant eos. Iesus vero ait eis : Sinite parvulos . . . ad me venire ; talium est enim regnum coelorum.

19. 27. Tunc respondens Petrus, dixit ei : Ecce nos relinquimus omnia, et secuti sumus te ; quid ergo erit nobis ?

19. 28. Iesus autem dixit illis : Amen dico vobis quod vos qui secuti estis me, in regeneratione cum sederit Filius hominis in sede maiestatis suae, sedebitis et vos super sedes duodecim, iudicantes duodecim tribus Israel ?

19. 29. Et omnis qui reliquerit domum, vel fratres, aut sorores,

gebroðru oððe geswystru, wif oððe bearn, land oððe gebytlū¹,
be hundfealdum him bið forgolden, and he hæfð ðær-tō-æacan
þæt æce lif. *Æ. H. i. 396.*

20. 1. . . . þæt heofenan rice wære gelic sumum hiredes ealdre,
se ðe ferde on ærnemerigen, and wolde hýrian wyrhtan intō his
wíngearde. *Æ. H. ii. 74.*

20. 2-6. Witodlice ðæs hiredes ealdor gehýrde wyrhtan intō his
wíngearde on ærnemerigen, eft on undern, and on midne dæg,
on nōntide, and on ðære endlyftan tide. . . . Tō hwi stande gē
hær ealne dæg yðele? *Æ. H. ii. 74; cf. ii. 76, 78.*

20. 7. Hī cwædon: Forðanþe nān man ūs ne hýrde. *Æ. H. ii. 76.*

20. 9. Witodlice fram ðām endenextan ongann se hiredes ealdor
tō ægyldenre þone pening. *Æ. H. ii. 78.*

20. 12. . . . bæron ða byrðene and ðæs dæges hētan. *Æ. H. ii. 80.*

20. 14-16. Ic wille syllan ðisum endenextum eal swā micel swā
ða. . . . Lā, hū ne mōt ic dōn þæt ic wille? . . . Oððe ðin eage
is yfel, forðanþe ic eom gōd? . . . Þus bæoð þā endenextan fyr-
meste, and þā fyrmestan endenexte. . . . Fela sind gelaðode, and
feawa gecorene. *Æ. H. ii. 80, 82.*

20. 17. See Luke 18. 31-43, note 4.

20. 22, 23. . . . se ðe cwæð tō his twām apostolum, Iacobum et

aut patrem, aut matrem, aut
uxorem, aut filios, aut agros,
propter nomen meum, centuplum
accipiet, et vitam aeternam possi-
debit.

20. 1. Simile est regnum coelorum
homini patrifamilias, qui exiit
primo mane conducere operarios
in vineam suam.

20. 2-6. Conventionem autem factam
cum operariis ex denario diurno,
misit eos in vineam suam. Et
egressus circa horam tertiam, vidit
alios, . . . et dixit illis: Ite et
vos in vineam meam. . . . Illi
autem abierunt. Iterum autem
exiit circa sextam et nonam ho-
ram, et fecit similiter. Circa un-
decimam vero exiit, et invenit

alios stantes, et dicit illis: Quid
hic statis tota die otiosi?

20. 7. Dicunt ei: Quia nemo nos
conduxit. . . .

20. 9. Cum venissent ergo qui circa
undecimam horam venerant, acce-
perunt singulos denarios.

20. 12. . . . qui portavimus pondus
diei et aestus.

20. 14-16. . . . Volo autem et huic
novissimo dare sicut et tibi. Aut
non licet mihi quod volo facere?
an oculus tuus nequam est, quia
ego bonus sum? Sic erunt novis-
simi primi, et primi novissimi;
multi enim sunt vocati, pauci vero
electi.

20. 22, 23. Respondens autem Iesus
dixit: . . . Potestis bibere calicem

¹ Note the arrangement in pairs, and the transposition of 'gebytlū' for this purpose.

Iohannem¹: Mage gē drincan þone cālic þe ic drincan sceall?
Hī sǣdon þæt hī mihton. Drihten sǣde: Witodlice, gē drincað
minne cālic. Æ. H. ii. 544.

21. 1, 2. Se Hǣlend ferde tō ðære byrig Hierusalem, and ða-ða hē
gesealǣhte ðære dūne Oliueti, þa sēnde hē his twegen leorning-
cnihtas, þus cweðende: Gað tō ðære byrig þe sōw ongēan is,
and gē gemetað þærrihte getigedne assan, and his folan samod;
untýgað hī, and lǣdað tō mē. Æ. H. i. 206.

21. 3. Se Hlāford behōfað þæra assena; and sēnt hī eft ongēan. . .
Æ. H. i. 208, 210.

21. 5. See Æ. H. ii. 242.

21. 7-9. Cristes leorningcnihtas ledon hyra rēaf uppan þān assan.
. . . þæt folc ðe heora rēaf wurpon under þæs assan fet. . .
þa ðe ðæra trēowa bōgas hēowon, and mid þām Cristes weig
gedæfton. . . þæt folc ðe Criste beforan stōp, and þæt ðe him
fyligde, ealle hī sungon: Osanna filio Daud, þæt is on trum
geðeode: Sý hǣlo Daudes bearne. . . Geblētsod is se ðe cōm
on Godes naman. . . Sý hǣlo Daudes bearne on heahnyssum.

Æ. H. i. 210, 212, 214.

|| Geblētsod is sē ðe cōm on Godes naman. Æ. H. i. 60.

21. 14. Him c̅a tō gesealǣhton blinde and healte, and hē hī
gehǣlde. Æ. H. i. 406.

21. 41. Ic sēgce sōw þæt Godes rice bið sōw ætbrōden, and bið
forgyfen ðære ðeode þe his wæstmas wyrcað. Æ. H. ii. 74.

22. 1-4. Drihten wæs sprecende on sumere tide tō his apostolum

quem ego bibiturus sum? Dicunt
ei: Possumus. Ait illis: Calicem
quidem meum bibetis. . .

21. 1, 2. Et cum appropinquassent
Ierosolymia, et venissent Beth-
phage ad montem Oliveti, tunc
Iesus misit duos discipulos, dicens
eis: Ite in castellum quod contra
vos est, et statim invenietis asinam
alligatam, et pullum cum ea; sol-
vite, et adducite mihi.

21. 3. . . Dominus his opus habet;
et confestim dimittet eos.

21. 7-9. . . Imposuerunt super
eos vestimenta sua. . . Plurima

autem turba straverunt vestimenta
sua in via; alii autem caedebant
ramos de arboribus, et sternerant
in via. Turba autem quæ præce-
debant, et quæ sequebantur, cla-
mabant dicentes: Hosanna filio
David; benedictus qui venit in
nomine Domini; hosanna in
altissimis.

21. 14. Et accesserunt ad eum caeci
et claudi, . . . et sanavit eos.

21. 41. . . Vineam suam locabit
aliis agricolis, qui reddant ei
fructum temporibus suis.

22. 1-4. Et respondens Iesus, dixit

¹ From Mark 10. 35, 'Iacobus et Ioannes.'

mid bigspellum, þus cweðende : Heofonan rice is gelic sumum cyninge þe worhte his suna gyfte. Ða sēndo hē his bydelas tō gelaðigenne his underðeoddan. . . . Ða-ða hi noldon cuman tō ðam giftum, ða sēnde hē eft, þus cweðende : Sēgað ðam gelaðodum : Efne, ic gegearcode mīne gōd, ic ofslōh mīne fearras and mīne gemæstan fugelas, and ealle mīne ðing ic gearcode ; cumað tō þam giftum. *Æ. H. i. 522.*

|| Mīne fearras sind ofslagene, and mīne gemæstan fugelas.

Æ. H. i. 524.

22. 5-14. HI hit forgymelasodon, and ferdon, sume tō heora tunum, sume tō heora csepe. . . . Sume hi gelahton þa bydelas, and mid tsonan gewæhton, and ofslōgon. Ac se cyning, ða-ða hē þis geaxode, sēnde his hēre tō, and þa manslagan fordyde, and heora burh forbærnde. . . . Se cyning cwæð ða tō his þegnum : Ðas gyfta sind gearowe, ac þa ðe ic þærtō gelaðode næron his wyrðe. Farað nū tō wega utscytum, and swā-hwylce-swā gē gemetað lapiað tō þam gyftum. . . . Hwæt, ða ðæs cyninges ærendracan ferdon geond wegas, gadrigende ealle þa ðe hi gemetton, ægðer ge yfele ge gōde ; and gesetton þa gifta endemes. . . . Se cyning sode inn, and gescēawode þa gebēoras ; þa geseah hē þær ænne mann þe næs gescrȳd mid gyftlicum rēafe. . . . Ðu frēond, hūmeta dorstest ðu gān tō mīnre gearcunge buton gyftlicum rēafe ? . . . Hē þærrichte adumbode. . . . Se cyning cwæð tō his ðegnum : Bindað þone misserȳddan handum and fōtum, and wurpað into ðam yttrum þeostrum ; þær bið wōp and tōða gebitt. . . . Fela sind gecigede, and fēawa gecorene. *Æ. H. i. 524, 526, 528, 530, 532.*

iterum in parabolis eis, dicens : Simile factum est regnum coelorum homini regi, qui fecit nuptias filio suo. Et misit servos suos vocare invitatos ad nuptias, et nolabant venire. Iterum misit alios servos, dicens : Dicite invitatis : Ecce prandium meum paravi, tauri mei et altitia occisa sunt, et omnia parata ; venite ad nuptias.

22. 5-14. Illi autem neglexerunt, et abierunt, alius in villam suam, alius vero ad negotiationem suam.

Reliqui vero tenuerunt servos eius, et contumeliis affectos occiderunt. Rex autem cum audisset, iratus est, et, missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succendit. Tunc ait servis suis : Nuptiae quidem paratae sunt, sed qui invitati erant non fuerunt digni. Ite ergo ad exitus viarum, et quoscunque inveneritis vocate ad nuptias. Et egressi servi eius in vias, congregaverunt omnes quos invenerunt, malos et bonos ; et impletae

22. 21. . . . þæt hwā sceolde agildan ðam cāsere þæt him gebyrð,
and Gode þæt him gebyrð. *Æ. H. ii. 68.*

22. 30. *See Luke 20. 35, 36.*

22. 37-40. Lufa ðinne Drihten mid ealre ðinne heortan, and mid
eallum mōde; þis is þæt mæste bebod. Is eft oðer bebod
ðisum swiðe gelic: Lufa ðinne næxtan swā-swā ðe sylfne. Þas
twā bebodu belucað ealle bēc. *Æ. H. ii. 314; cf. i. 232, and Luke
18. 20-22, notes.*

23. 3. Gif se lareow wel tæce and yfele bȳsnige, dōð swā-swā he
tæcð, and nā be ðam þe he bȳsnað. *Æ. H. i. 242.*

|| Gif se lareow riht tæce, dō gehwā swā-swā he tæcð; and gif
he yfel bȳsnige, ne dō gē nā be his gebȳsnungum, ac dōð swā-
swā he tæcð. *Æ. H. ii. 48.*

|| Dōð swā-swā hi tæcað, and ne dō gē swā-swā hi dōð.
Æ. H. ii. 68.

23. 8, 9. Gē ealle sind gebrōðra, and ænne Fæder habbað, se ðe on
heofonum is healice sittende. *Æ. H. ii. 318.*

23. 12. *See Luke 18. 12-14.*

23. 27, 28. Wā sōw hrwerum; gē sind gelice gemettum ofer-
geweorcum, þe bēoð wiðutan wlitige mannum sēowode, and
sēo byrgen ðeah bið afylled mid deaðum bānum and forrotod-
nyssē; swā sind gē sēac sēowode wiðutan rihtwīse on manna
gesihðum, and gē sind wiðinnan afyllede mid hīwunge and
unrihtwīsnysse. *Æ. H. ii. 404.*

sunt nuptiae discumbentium. In-
travit autem rex ut videret dis-
cumbentes, et vidit ibi hominem
non vestitum veste nuptiali. . . .
Amice, quomodo huc intrasti
non habens vestem nuptialem?
At ille obmutuit. Tunc dixit
rex ministris: Ligatis manibus
et pedibus eius, mittite eum
in tenebras exteriores; ibi erit
fletus et stridor dentium. Multi
enim sunt vocati, pauci vero
electi.

22. 21. . . . Reddite ergo quae sunt
Caesaris Caesari, et quae sunt Dei
Deo.

22. 37-40. . . . Diliges Dominum
Deum tuum ex toto corde tuo, et

in tota anima tua, et in tota mente
tua; hoc est maximum et primum
mandatum. Secundum autem
simile est huic: Diliges proximum
tuum sicut teipsum. In his duo-
bus mandatis universa lex pendet,
et prophetæ.

23. 3. Omnia ergo quaecumque
dixerint vobis servate et facite;
secundum opera vero eorum nolite
facere. . . .

23. 8, 9. . . . Omnes autem vos
fratres estis. . . . Unus est enim
Pater vester qui in coelis est.

23. 27, 28. Vae vobis, . . . hypocritae;
quia similes estis sepulcris deal-
batis, quae a foris parent homini-
bus speciosa, intus vero plena sunt

24. 5. Manega læase Cristas ¹ cumað on minum naman, cweðende :
Ic eom Crist, and wyrcað fela tæcna and wundra ¹ to bepæcenne
mancynn. *Æ. H. i. 4.*
24. 7. *See Luke 21. 10, 11.*
24. 12, 13. And ðonne genihtsumað sēo unrihtwisnys, and bið forðr
manegra manna lufu acōlod ; ac sē ðe þurhwunað oð ende on
geleafan, sē bið gehealden. *Æ. H. ii. 542.*
- || Sē ðe æfre ðurhwunað on anrædum geleafan, sē bið geheald-
en. *Æ. H. ii. 330.*
24. 21. Donne bæoð swilce gedreccednyssa swilce næron næfre ær
fram frymðe middangeardes. *Æ. H. i. 4.*
24. 22. *See Mark 13. 20.*
24. 24. *See Matt. 24. 5, note.*
24. 29, 30. Þærrhte æfter ðære micclan gedræfednysse bið sēo
sunne aððystrod, and se mōna ne sylð nān leoht, and steorran
feallað of heofonum, and heofonan mihta bæoð astryrode ; and
ðonne bið ætseowed Cristes rōdetæcn on heofonum and ealle
eorðlice mægða hēofiað. *Æ. H. i. 610.*
24. 31. Drihten asept his englas mid bȳman and micelre stemne,
and hī gaderiað his gecorenan fram fseower windum, of eallum
eorðlicum gemærum oð ða hēalican heofonan ². *Æ. H. i. 616.*
24. 36. Nat nān man ðone dæg nē ðone timan ðysre worulde
geendunge, nē englas, nē nān hālga, buton Gode anum.
Æ. H. i. 298.

ossibus mortuorum et omni spur-
citia ; sic et vos a foris quidem
paretis hominibus iusti, intus au-
tem pleni estis hypocrisi et ini-
quitate.

24. 5. Multi enim venient in nomine
meo, dicentes : Ego sum Christus ;
et multos seducunt.
24. 12, 13. Et quoniam abundavit
iniquitas, refrigescet charitas mul-
torum ; qui autem perseveraverit
usque in finem, hic salvus erit.
24. 21. Erit enim tunc tribulatio
magna, qualis non fuit ab initio
mundi usque modo. . . .
24. 29, 30. Statim autem post

tribulationem dierum illorum sol
obscurabitur, et luna non dabit
lumen suum, et stellæ cadent de
coelo, et virtutes coelorum com-
movebuntur ; et tunc parebit
signum Filii hominis in coelo, et
tunc plangent omnes tribus
terrae. . . .

24. 31. Et mittet angelos suos cum
tuba et voce magna, et congre-
gabunt electos eius a quattuor
ventis, a summis coelorum usque
ad terminos eorum.
24. 36. De die autem illa et hora
nemo scit, neque angeli coelorum,
nisi solus Pater.

¹ From Matt. 24. 24, 'Pseudochristi . . . dabunt signa magna et prodigia.'

² Perhaps influenced by Mark 13. 27, 'a summo terræ usque ad summum coeli.'

25. 1, 2. . . . þæt heofenan rice wære gelic tȳn mædenum, þe genāmon heora leohtfatu, and eodon tōgeanes ðām brȳdguman and þære brȳde. Þæra mædena wæron fīf stunte, and fīf snotore. *Æ. H. ii. 562.*

|| Ðā mædenu woldon gān tōgeanes ðām brȳdguman mid heora leohtfatum. *Æ. H. ii. 566.*

25. 4-10. Ðā snoteran mædenu nāmon ðone ele on heora leohtfatum. . . . Ac hē ełcað his tōcymes, and on ðære anbridunge þā mædenu hnappiað and slāpað. . . . On middre nihte wearð clypung gehȳred : Efnē, hēr cymað sē brȳdguma ; gāð him tōgeanes. . . . Þā arison ealle ðā mædenu, and gegearcodon heora leohtfatu. . . . Þā stuntan mædenu cwædon tō ðām snoterum : Syllað us sumne dæl soweres eles, forðan þe ure leohtfatu sind æwēncte. . . . Ðā snoteran mædenu andwyrdon ðām stuntum, and cwædon : Ðr-læs-ðe hit ne genihtsumige us and sōw, farað tō ðām syllendum, and biegað sōw ele. . . . Þā, mid-ðām-þe hī ferdon ymbe ðone cēap, ðā cōm sē brȳdguma ; and ðā fīf mædenu, ðe mid þām leohte gearwe wæron, ferdon mid him in tō ðām giftum ; and þæt geat wearð belocen.

Æ. H. ii. 564, 566, 568, 570.

|| Þæt geat wæs belocen. *Æ. H. ii. 572.*

25. 11. Ðā æt næxtan cōmon ðā stuntan mædenu, and clypodon tō ðām brȳdguman : Hlāford, hlāford, hāt geopenian þæt geat. *Æ. H. ii. 572.*

|| Ðā stuntan mædenu clypodon : Hlāford, hlāford, hāt geopenian us þæt geat. *Æ. H. ii. 572.*

25. 1, 2. Tunc simile erit regnum coelorum decem virginibus, quae, accipientes lampades suas, exierunt obviam sponso et sponsae. Quinque autem ex eis erant fatuae, et quinque prudentes.

25. 4-10. Prudentes vero acceperunt oleum in vasis suis cum lampadibus. Moram autem faciente sponso, dormitaverunt omnes et dormierunt. Media autem nocte clamor factus est : Ecce sponsus venit ; exite obviam ei. Tunc surrexerunt omnes virgines illae, et ornaverunt lampades suas.

Fatuae autem sapientibus dixerunt : Date nobis de oleo vestro, quia lampades nostrae extinguuntur. Responderunt prudentes, dicentes : Ne forte non sufficiat nobis et vobis, ite potius ad vendentes, et emite vobis. Dum autem irent emere, venit sponsus ; et quae paratae erant intraverunt cum eo ad nuptias ; et clausa est ianua.

25. 11. Novissime vero veniunt et reliquae virgines, dicentes : Domine, Domine, aperi nobis.

25. 12, 13. And se hlāford andwyrde : Sōð ic sōw sēcge : Ne cann ic sōw. . . . Waciað eornostlice, forðan þe gē nyton þone dæg nē ðā tid. *Æ. H. ii. 572, 574.*
25. 14, 15. Sum rice man wolde faran on seldodigne eard. Þa clypode hē his ðeowan him tō, and betæhte him his gōd. Sumon hē betæhte fīf pund, sumum twā pund, sumum an, ælcum be his āgenre mihte, and hēt hī mid þām fēo him mære gestrynan ; and fērde siððan on seldodignysse, swā-swā hē gemynt hæfde. *Æ. H. ii. 548 ; cf. ii. 530.*
25. 16. Se gōða ðeowa, þe ða fīf pund underfēng, gestrynde his hlāforde þærtō oðre fīf. *Æ. H. ii. 530.*
25. 18. Se lȳðra ðeowa, se ðe þæt an pund underfēng, fērde and bedealf hit on eorðan, and swā his hlāfordes feoh behyðde. *Æ. H. ii. 532.*
25. 21. Donne cweð hē tō ðām gōdum ðeowan : . . . Eala, ðu gōða ðeowa and getrywe, þu wære getrywe on lȳtlum ðingum, ic wylle ðe sēttan ofer mæran ; far nū into ðines hlāfordes gefean. *Æ. H. ii. 532.*
25. 24-30. Se asolcena ðeowa, þe nolde tilian nān ðing his hlāforde mid ðām befæstum punde, cōm him tō mid belādunge, and cwæð : Lā leof, ic wāt þæt ðu eart swiðe styrne mann, and wilt niman þæt ðu ær ne sealdest, and wilt rīpan þæt þu ær ne sēowe ; þa wearð ic forðī āfyrht, and behyðde ðin pund on eorðan ; efne, þu hæfst nū ðin āgen. . . . Se hlāford cwæð tō þām lȳðran ðeowan : Ðu yfela ðeowa and sleac, þe gedafenode þæt ðu befæstest min feoh myneterum tō sleanne, and ic wolde
25. 12, 13. At ille respondens ait : Amen dico vobis : Nescio vos. Vigilate itaque, quia nescitis diem neque horam.
25. 14, 15. Sicut enim homo peregre proficiscens, vocavit servos suos, et tradidit illis bona sua. Et uni dedit quinque talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim.
25. 16. Abiit autem qui quinque talenta acceperat, et operatus est in eis, et lucratus est alia quinque.
25. 18. Qui autem unum acceperat, abiens fodit in terram, et abscondit pecuniam domini sui.
25. 21. Ait illi dominus ejus : Euge, serve bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam ; intra in gaudium domini tui.
25. 24-30. Accedens autem et qui unum talentum acceperat, ait : Domine, scio quia homo durus es, metis ubi non seminasti, et congregas ubi non sparsisti ; et timens abii, et abscondi talentum tuum in terra ; ecce, habes quod tuum est. Respondens autem dominus ejus, dixit ei : Serve male et piger, . . . oportuit . . . te committere

min ægen ofgān mid ðam gafole. . . . Nimað þæt pund of ðam yfelan ðeowan, and syllað þām ðe mē brōhte tyn pund. Hī cwædon : Lā leof, hē hæfð tyn pund¹. . . . Ic secge eow to soðan : Ælc þæra ðe hæfð, him bið mære geseald, and hē genihtsumað. Se ðe næfð, him bið ætbrōden þæt þæt hē hæfð. . . . Se unholda ðeowa wearð ða aworpen on þām yttrum þeostrum. *Æ. H. ii. 552, 554, 556.*

25. 31-46. Witodlice mannes Bearn cymð on his mægenðrymme, and ealle englas samod mid him to ðam micclum dōme ; þonne sitt hē on ðam setle his mægenðrymnysse, and beoð gegaderode ætforan him ealle ðeoda ; and hē tōscæt hī on twā, swā swā scēphyrde tōscæt scēp fram gātum. Þonne gelōgað hē ða scēp on his swiðran hand, and ða gæt on his wynstran. . . . Þonne cwyð se Cyning Crist to ðam þe on his swiðran hand standað : Cumað, gē blitsode mines Fæder, and gēagniað þæt rice ðe eow gegearcod wæs fram frimðe middaneardes. Mē hingrode, and gē mē gereordodon ; mē ðyrste, and gē mē scēncton ; ic wæs cuma, and gē mē underfēngon on eowerum gēsthūsum ; ic wæs nacod, and gē mē scrýddon ; ic wæs geuntrumod, and gē mē genēosodon ; ic wæs on cwearterne, and gē cōmon to mē and mē gefrēfrodon. Ðonne andswariað þa rihtwisan Criste, and cweðað : Drihten, hwænne gesāwe wē ðe hungrine, and wē ðe gereordodon ? oððe þurstigne, and wē ðe

pecuniam meam numulariis, et veniens ego recepissem utique quod meum est cum usura. Tollite itaque ab eo talentum, et date ei qui habet decem talenta. Omni enim habenti dabitur, et abundabit ; ei autem qui non habet, et quod videtur habere auferetur ab eo. Et inutilem servum eiicite in tenebras exteriores. . . .

25. 31-46. Cum autem venerit Filius hominis in maiestate sua, et omnes angeli cum eo, tunc sedebit super sedem maiestatis suae, et congregabuntur ante eum omnes gentes ; et separabit eos ab invicem, sicut pastor segregat oves

ab haedis. Et statuet oves quidem a dextris suis, haedos autem a sinistris. Tunc dicet Rex his qui a dextris eius erunt : Venite, benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi. Esurivi enim, et dedistis mihi manducare ; sitivi, et dedistis mihi bibere ; hospes eram, et collegistis me ; nudus, et cooperuistis me ; infirmus, et visitastis me ; in carcere eram, et venistis ad me. Tunc respondebunt ei iusti, dicentes : Domine, quando te vidimus esurientem, et pavimus te ? sitientem, et dedimus tibi potum ? quando autem te

¹ From Luke 19. 25, 'Et dixerunt ei : Domine, habet decem mnas.'

scencton? oððe hwænne wære ðu cuma, and wē ðe underfengon? oððe hwænne gesāwe wē ðe untrumne oppe on cwearterne, and wē ðe genēosodon? Þonne andwyrð se Cyning ðam rihtwisum þisum wordum: Soð ic eow secge: Swā lange swā gē dydon ānum, þisum læstan, on minum naman, gē hit dydon mē sylfum. Ðonne cweð hē eft to ðam synfullum, þe on his wynstran healfe standað: Gewitað fram mē, gē āwyrigedan, into ðam ecan fyre, þe is gegearcod ðam deofle and his āwyrigedum gāstum. Mē hingrode, and gē mē ātes forwyrndon; mē ðyrste, and gē mē drincan ne sealdon; ic wæs cuma, and gē mē underfōn noldon; ic wæs nacod, nolde gē mē wēda trōdian; ic wæs untrum and on cwearterne, nolde gē mē genēosian. Þonne andswariað ðā unrihtwisan mǎnfullan: Lā leof, hwænne gesāwe wē ðe hungrine, oððe ðurstine, oððe cuman, oppe nacodne, oððe geuntrumodne, oppe on cwearterne, and wē ðe noldon ðenian? Þonne andwyrð se Cyning him, and cwyð: Soð ic eow secge: Swā lange swā gē forwyrndon ānum of ðisum lýtum, and noldon him on minum naman trōdian, swā lange gē mē sylfum his forwyrndon. Þonne farað ðā uncystigan and ðā unrihtwisan into ecere cwicwisle, mid deofle and his āwyrigedum englum; and ðā rihtwisan gecyrrað fram ðam dōme into ðam ecan life. *Æ. H. II. 106, 108.*

¶ Cumað, gē geblētsode mines Fæder, and gehabbað þæt rice þæt eow gegearcod wæs fram anginne middangeardes.

Æ. H. I. 264.

¶ Cumað to mē, gē geblētsode mines Fæder, and onfōð

vidimus hospitem, et collegimus te, aut nudum, et cooperuimus te? aut quando te vidimus infirmum aut in carcere, et venimus ad te? Et respondens Rex dicet illis: Amen dico vobis: Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis. Tunc dicet et his qui a sinistris erunt: Discedite a me, maledicti, in ignem aeternum, qui paratus est diabolo et angelis eius. Esurivi enim, et non dedistis mihi manducare; sitivi, et non dedistis mihi potum; hospes eram, et non collegistis me; nu-

das, et non cooperuistis me; infirmus et in carcere, et non visitastis me. Tunc respondebunt ei et ipsi, dicentes; Domine, quando te vidimus essurientem, aut siti entem, aut hospitem, aut nudum, aut infirmum, aut in carcere, et non ministravimus tibi? Tunc respondebit illis dicens: Amen dico vobis: Quamdiu non fecistis uni de minoribus his, nec mihi fecistis. Et ibunt hi in supplicium aeternum, iusti autem in vitam aeternam.

þæt rice ðe eow is gegearcod fram frymðe middangeardes.

Æ. H. i. 396.

|| Mē hingrode, and gē mē gereordodon; mē ðyrste, and gē mē scēncton; ic wæs nacod, and gē mē scrýddon. Æ. H. i. 396.

|| Ic wæs cuma, and gē mē underfēngon. Æ. H. ii. 286.

|| Þæt þæt gē dōð anum ðearfan on mīnum naman, þæt gē dōð mē sylfum. Æ. H. i. 258.

|| Þæt þæt gē dōð þearfum on mīnum naman, þæt gē dōð mē sylfum. Æ. H. i. 336.

|| Swā-hwæt-swā gē dōð on mīnum naman anum ðām læstum, þæt gē dōð mē sylfum. Æ. H. ii. 438.

|| Gewitað fram mē, gē awyrigedan, into ðām ecum fyre, þe is gegearcod deofle and his awyrgedum gāstum. Æ. H. i. 396.

|| Gewitað fram mē, gē awyrigedan, into ðām scan fyre, þe ðām deofle is gegearcod and his awyrigedum englum.

Æ. H. ii. 572, 592.

26. 14. See Luke 22. 3-5, and Æ. H. i. 26.

26. 15. See Luke 22. 3-5, note.

26. 20-25. He eode eft sittan siððan mid his ðegnum. And on his gereorde he geunrōtsode¹, cwæð þæt heora an hine belāwan wolde. Hī ða ealle mid angsumum mōde ænlpige cwædon: Eom ic hit, Drihten? Þa andwyrd se Hælend him sōna ðus: Se ðe bedypð on disce mid mē his hlāf on læpeldre, hē is mīn lāwa. Wā ðām mēn þe mē belāwð! bētere him wære þæt hē geboren nāre. Þa befrān Iudas gif hē hit wære. Ða cwæð se Hælend: Ðu hit sǣdest. Æ. H. ii. 242, 244.

|| . . . þæt him sēle wære þæt hē geboren nāre. Æ. H. ii. 244.

26. 26-28. He genam ða hlāf, and hine līflice gehālgode, tōdælde his ðegnum, and hī ðicgan hēt; cwæð þæt hit wære his āgen lichama. . . . Eft swā gelīce gelæhte ænne cālic, sēnode mid swið-

26. 20-25. . . . Discumbabat cum duodecim discipulis suis. Et edentibus illis, dixit: Amen dico vobis quia unus vestrum me traditurus est. Et contristati valde coeperunt singuli dicere: Numquid ego sum, Domine? At ipse respondens ait: Qui intingit mecum

tradet. . . . Vae autem homini illi per quem Filius hominis tradetur; bonum erat ei, si natus non fuisset homo ille. Respondens autem Iudas, qui tradidit eum, dixit: Numquid ego sum, Rabbi? Ait illi: Tu dixisti.

26. 26-28. . . . Accepit Iesus panem, et benedixit, ac fregit, deditque

¹ From John 18. 21, 'turbatus est spiritu.'

ran, and sealde his gingrum, of tō sūpenne æfter gereorde; sǣde þæt hit wære sōðlice his blōd ðære nrwan gecyðnyssse, þæt hē for mannum āgeat on synna forgyfennysse. *Æ. H. ii. 244.*

Hē hālgode hlāf ær his ðrōwunge, and tōdælde his discipulum, þus cweðende: Etað þisne hlāf, hit is mīn lichama; and dōð þis on mīnum gemynde¹. Eft hē blētsode wīn on ānum cālice, and cwæð: Drincað ealle of ðisum; þis is mīn blōd, þæt ðe bið for manegum āgoten on synna forgyfennysse. *Æ. H. ii. 266, 268.*

¶ Þis is mīn lichama and mīn blōd. *Æ. H. ii. 274.*

26. 31-35. Eft se Hælend sǣde sōðlice his gingrum: Ealle ge mē æswiciað on ðissere ānre nihte. Hit is sōðlice awriten: Ic ofslēa ðone hyrde, and ðā scēp siððan sōna bæoð tōstēncte. Æfter-ðan-ðe ic arise of ðeāce gesund, ic eow eft gemēte on Galileiscum earde. Þā andwyrde Petrus āna mid gebeote: Ic ðe nǣfre ne æswicige, ðeah-ðe ealle oðre dōn. Drihten eft andwyrde ānrædlice Petre: Þu mē wiðsæcst ðriwa on ðissere nihte, ærðan-ðe se hana haftigende crāwe. Petrus cwæð þæt hē nolde hine nǣfre wiðsacan, ðeah-ðe hē sceolde samod mid him sweltan; and ealle ðā oðre ealswā cwædon.

Æ. H. ii. 244, 246.

26. 39. Fæder mīn, gif hit gewurðan mæg, āfyrse þisne cālic fram mē. *Æ. H. ii. 544.*
26. 48, 49. Þā cwæð se lāwa tō ðām lāðum floce: Swā-hwilcne-swā ic cysse, cāpað his sōna. And hē ðā mid cosse Crīst belæwde. *Æ. H. ii. 246.*

discipulis suis, et ait: Accipite et comedite; hoc est corpus meum. Et accipiens calicem gratias egit, et dedit illis, dicens: Bibite ex hoc omnes; hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum.

26. 31-35. Tunc dicit illis Iesus: Omnes vos scandalum patiemini in me in ista nocte. Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis. Postquam autem resurrexero, praece dam vos in Galilaeam. Respondens autem Petrus ait illi: Et si

omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Iesus: Amen dico tibi quia in hac nocte, antequam gallus cantet, ter me negabis. Ait illi Petrus: Etiam si oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt.

26. 39. . . . Pater mi, si possibile est, transeat a me calix iste. . . .

26. 48, 49. Qui autem tradidit eum dedit illis signum, dicens: Quemcumque osculatus fuero ipse est; tenete eum. . . . Et osculatus est eum.

¹ From Luke 22. 19, 1 Cor. 11. 24, 'hoc facite in meam commemorationem.'

26. 51-54. Ða æbræd Petrus¹ bealdlice his swurd, and geslōh heora anum þæt swiðre² eare of. Ac Crīst him stýrde mid strīðum wordum, and hæt hine hýdan þæt hearde isen; cwæð þæt hē mihte ða mā ðonne twelf eoroda heofenlicra engla sēt his Fæder abiddan, gif hit weorðan ne sceolde swā-swā witegan cwædon.

Æ. H. ii. 246.

26. 57. See Æ. H. ii. 248.

26. 58. Ac Petrus him filigde feorran. Æ. H. ii. 248.

26. 63-67. Þa axode hine se ealdorbiscop, and mid æðe gehālsode, þæt hē openlice sæde gif hē Godes Sunu soðlice wære. Se Hælend him cwæð tō: Ic eom swā ðu sædest; and ic sittende beo sēt mines Fæder swiðran, and on wolcnum ic cume on ðissere worulde geendunge. Ða cwæð se ealdorbiscop mid orgelworde: Hwæt ðincð eow nū be ðissere sēgene? Hī ealle andwyrdon mid anre stemne þæt hē scyldig wære witodlice tō deaðe. And hī hine bespætton, huxlice sprecende. Æ. H. ii. 248.

26. 67, 68. Iudei . . . mid anum wæfelse his neþ bewundon³, slæande mid handbredum huxlice and gelōme, and hēton hine rædan hwā hine hreopode. Æ. H. ii. 248.

26. 69-75. Petrus stōd ofcalen on ðam cauertūne, sēt micclum

26. 51-54. Et ecce unus ex his qui erant cum Iesu, extendens manum, exemit gladium suum, et, percussiens servum principis sacerdotum, amputavit auriculam eius. Tunc ait illi Iesus: Converte gladium tuum in locum suum. . . . An putas quia non possum rogare Patrem meum, et exhibebit mihi modo plusquam duodecim legiones angelorum? Quomodo ergo implebuntur Scripturae, quia sic oportet fieri?

26. 58. Petrus autem sequebatur eum a longe. . . .

26. 63-67. . . . Et princeps sacerdotum ait illi: Adiuro te per Deum vivum ut dicas nobis si tu

es Christus, Filius Dei. Dicit illi Iesus: Tu dixisti; verumtamen dico vobis, amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus coeli. Tunc princeps sacerdotum scidit vestimenta sua, dicens: . . . Quid vobis videtur? At illi respondentes dixerunt: Reus est mortis. Tunc expuerunt in faciem eius, et colaphis eum ceciderunt. . . .

26. 67, 68. . . . Alii autem palmas in faciem eius dederunt, dicentes: Prophetiza nobis, Christe, quis est qui te percussit?

26. 69-75. . . . Accessit ad eum una ancilla, dicens: Et tu cum Iesu Galilaeo eras. At ille negavit.

¹ From John 18. 10, 'Simon ergo Petrus.'

From Luke 22. 50, John 18. 10, 'auriculam eius dexteram.'

³ From Mark 14. 65, 'coeperunt . . . velare faciem eius,' or Luke 22. 64, 'velaverunt

fýre¹ mid manegum oðrum. Ða cwæð him an wynl to, þæt hæ wære mid Criste; ac hæ sōna wiðsōc þæt hit swā nære. Ða eft ymbe hwile cwæð sum oðer wynl þæt hæ mid ðam Hælende on hýrede wære; and hæ eft wiðcwæð þæt hæ hine ne cūðe. Ða gensealæhton mā hine meldigende; ac Petrus wiðsōc gýt ðriddan sīðe. And se hana sōna hludswēge sang. Ða becyrde se Hælend and beseah to Petre², and hæ sōna gemunde his micclan geþeotes, and mid biterum wōpe his wiðersæc behrēowsode. *Æ H. ii. 248*

27. 3. Iudas ða geseah ðone reðan dōm, and gebrōhte þæt feoh, þe hæ mid fæcne genam, to ðam ealdorbiscopum, gebolgen swiðe. *Æ H. ii. 250*

27. 5. And hine sylfne ahseng sōna mid grīne. *Æ H. ii. 250*

27. 6, 7, 9. Ða noldon ða Iudei þæt feoh geþeggan on heora fætelsum, swilce hi fæcne næron; ac gebohton ænne æcer sælðsodigum to byrgelsum, þæt ðæs witegan word wurden gefyllede, þe ær be ðam fēo ealswā witegode. *Æ H. ii. 250*

27. 11. Se Hælend ða stōd on ðam dōmērne gelædd. Ða axode Pilatus hine orgollice gif hæ Iudeiscra ðeode cyning on eornost wære. Ða andwyrde se Hælend: Ðu hit sædest. *Æ H. ii. 250*

27. 15-17. Ða hēoldon ða Iudei on healicum gewunan þæt hi ælce

... Vidit eum alia ancilla, et ait his qui erant ibi: Et hic erat cum Iesu Nazareno. Et iterum negavit: ... Quia non novi hominem. Et post pusillum accesserunt qui stabant, et dixerunt Petro: Vere et tu ex illis es. ... Tunc coepit detestari et iurare quia non novisset hominem. Et continuo gallus cantavit. Et recordatus est Petrus verbi Iesu quod dixerat: Prius quam gallus cantet, ter me negabis. Et egressus foras flevit amare.

27. 3. Tunc videns Iudas, qui eum tradidit, quod damnatus esset, poenitentia ductus retulit triginta argenteos principibus sacerdotum

et senioribus.

27. 5. ... Et abiens laqueo se suspendit.

27. 6, 7, 9. Principes autem sacerdotum, acceptis argenteis, dixerunt: Non licet eos mittere in carbonem, quia pretium sanguinis est. Consilio autem inito, emerunt ex illis agrum figuli, in sepulchram peregrinorum. ... Tunc impletum est quod dictum est per Ieremiam prophetam. ...

27. 11. Iesus autem stetit ante praesidem, et interrogavit eum praeses, dicens: Tu es rex Iudaeorum? Dicit illi Iesus: Tu dicis.

27. 15-17. Per diem autem solennem consueverat praeses populo

¹ Probably from John 18. 18, 'Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciebant se; erat autem cum eis et Petrus stans, et calefaciens se.'

² From Luke 22. 61, 'Et conversus Dominus respexit Petrum.'

gēare ænne scyldigne ābædon æt ðam ealdormenn to heora Eastertide. And hæfdon ða on bendum ænne bealdne ðeof, Barraban gecigedne, for manslihte to slege¹. Þa befrān Pilatus þæs folces menigu hwæðerne hi gecuron, Hælend oððe Barraban? *Æ. H. ii. 252.*

27. 21-25, 27-29, 31. Þæt folc him to cwæð þæt hi gecuron Barraban. Ða axode Pilatus eft æt ðam folce, hwæt hē be Drihtne gedōn sceolde? Þa cwædon hi ealle mid ānre stemne: Sý hē āhangen on healicere rōde. Ða geseah Pilatus ðāra Iudeiscra gehlȳd, and ađwōh his handa on heora gesihðe, cwæð þæt hē unscyldig his sleges wære. Þa cwædon ða Iudei him to andsware: Bēo his blōdes gyte ofer urum bearnum, and eal sēo wracu on us wunigende. Ða het Pilatus ðone Hælend beswingan, and betæhte hine ða to heora bēnum, swā þæt hē wælhreawlice wurde āhangen. Hwæt, ða his cēpan hine gelæhton on ðam dōmerne mid dystigum anginne, and hine unscrȳddon his āgenum gyrelum, and mid wolcnreadam wæfelse hine bewæfdon, and mid þyrnenum helme his heafod befēngon, and for cynesgyrde him hrēod forgeafon, bigende heora cneowu, and cweðende mid hospe: Sý ðu hāl, leof, Iudeiscra leode cynig. Hi ða hrædlice eft hine unscrȳddon þam readan wæfelse, and his reaf him on dydon, and woldon þærrihte to rōde gelædan.

Æ. H. ii. 252.

27. 33, 34. Hwæt, ða cēpan hine gelæddon to ðære cwealmstōwe,

dimittere unum vinctum, quem voluissent. Habebat autem tunc vinctum insignem, qui dicebatur Barabbas. Congregatis ergo illis, dixit Pilatus: Quem vultis dimittam vobis, Barabbam, an Iesum qui dicitur Christus?

27. 21-25, 27-29, 31. . . . At illi dixerunt: Barabbam. Dicit illis Pilatus: Quid igitur faciam de Iesu qui dicitur Christus? Dicunt omnes: Crucifigatur. . . . Videns autem Pilatus quia . . . tumultus fieret, . . . lavit manus coram populo, dicens: Innocens ego sum a sanguine iusti huius. . . . Et respondens universus popu-

lus, dixit: Sanguis eius super nos et super filios nostros. . . . Iesum autem flagellatum tradidit eis ut crucifigeretur. Tunc milites praesidis suscipientes Iesum in praetorium. . . . Et, exuentes eum, chlamydem coccineam circumdederunt ei, et, plectentes coronam de spinis, posuerunt super caput eius, et arundinem in dextera eius. Et, genu flexo ante eum, illudebant ei, dicentes: Ave, rex Iudaeorum. . . . Et postquam illuserunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis eius, et duxerunt eum ut crucifigerent.

27. 33, 34. Et venerunt in locum

¹ From Mark 15. 7, 'qui . . . fecerat homicidium.'

pær man cwealde sceaðan, and him budon drincan gebitrodne wíndrēnc, ac hē hit ascēaf sōna fram his mūðe. *Æ. H. ii. 254.*

27. 35. *See John 19. 23.*

27. 37, 38. *See John 19. 18-20.*

27. 42, 43. Gif hē sȳ Israhela cyning, þonne astige hē nū of ðære rōde, and wē gelyfað on hine. *Æ. H. i. 226.*

|| Gif ðu Godes Sunu sȳ, gā of ðære rōde, and wē siððan swā on ðe gelyfað. *Æ. H. ii. 256.*

27. 45. Hwæt, ðā ymbe midne dæg wearð middaneard aððostrod, and seo sunne behyðde hire hātan lēoman oð ðā nigoðan tide, ðe wē nōn hātað. *Æ. H. ii. 256; cf. i. 108.*

27. 48. Eft ðā cwæð se Hælend þæt him hearde ðyrste. Ðā arn tō ðam ēcede sum ārleas cempa, and bedȳpte āne spincgan, and bær tō his mūðe¹. *Æ. H. ii. 256.*

27. 50-53. Ðā clypode Drihten, and cwæð tō his Fæder: Ic betæce, Fæder, þe nū minne gäst². And hē, ahyldum heafde³, hine sōna āgeaf. Efne, ðā tōbærst þæs temples wāhryft fram ðære fyrste ufan oð ðā flōr neoðan; and eal eorðe bifode, and tōburston stānas; byrgenu openodon mid deaðum bānum, and hālgena lichaman leohtlice arison, cōmon tō ðære byrig, cūðlice sætewode manegum mannun. *Æ. H. ii. 256, 258; cf. i. 108, 224, 226.*

|| Þæs temples wāhryft eac wearð tōborsten. *Æ. H. ii. 258.*

27. 54. Se hundredes ealdor sōðlice clypode, æfter ðisum tæcnum: Þes is sōð Godes Bearn. *Æ. H. ii. 258.*

qui dicitur Golgotha, quod est Calvariae locus. Et dederunt ei vinum bibere cum felle mistum. Et cum gustasset, noluit bibere.

27. 42, 43. . . . Si rex Israel est, descendat nunc de cruce, et credimus ei. . . . Dixit enim: Quia Filius Dei sum.

27. 45. A sexta autem hora tenebrae factae sunt super universam terram usque ad horam nonam.

27. 48. Et continuo currens unus ex eis, acceptam spongiam implevit aceto, . . . et dabat ei bibere.

27. 50-53. Iesus autem iterum clamans voce magna, emisit spiritum. Et ecce, velum templi scissum est in duas partes a summo usque deorsum; et terra mota est, et petrae scissae sunt; et monumenta aperta sunt, et multa corpora sanctorum, qui dormierant, surrexerunt, et exeuntes de monumentis post resurrectionem eius, venerunt in sanctam civitatem, et apparuerunt multis.

27. 54. Centurio autem, et qui cum eo erant, custodientes Iesum, viso terrae motu et his quae fiebant,

¹ From John 19. 28, 29, 'Iesus . . . dixit: Sitio; . . . obtulerunt ori eius.'

² From Luke 23. 46, 'Pater, in manus tuas commendo spiritum meum.'

³ From John 19. 30, 'inclinato capite.'

27. 57, 58. Ða sum rice ðegen ðearle wæs gelyfed dearnunge¹ on Drihten for ðam dyrstigum folce, his nama wæs Ioseph; and he genealæhte ða hrædlice on æfen to ðam ealdormen, bæd þæt he mōste Drihtnes lic bebyrian. Ða . . . Pilatus . . . geðafode ðam ðegene þæt he hine behwurfe. *Æ. H. ii. 260.*

27. 62–66. Hwæt, ða Iudei eodon to Pilate, bædon þæt he bude ða byrgene besetton mid wacelum weardum, þæt he ne wurde forstolen, and ðam folce gesæd þæt he sylf alyse. Ða geðafode Pilatus þæt hi hine besæton mid ymtrymninge, and ða ðrūh geinnsegelodon. *Æ. H. ii. 262.*

|| Ða-ða Crist bebyrged wæs, þa cwædon þa Iudeiscan to heora ealdormenn Pilate: Lā lēof, se swica ðe hēr ofslegen is cwæð gelōmlice, þa-þa he on life wæs, þæt he wolde arisan of deaðe on þam ðriddan dæge. *Æ. H. i. 220.*

28. 2. *See Æ. H. i. 108.*

28. 3. His wlite wæs swilce liget, and his reaf swā hwit swā snāw. *Æ. H. i. 222.*

28. 5, 6. Se engel gehyrte ða wif, þus cweðende: Ne bēo ge afyrhte. . . . Ge sēcað þone Hælend; he arās; nis he hēr.

Æ. H. i. 222, 224.

28. 19, 20. Farað, and lērað ealle ðsoda, and fulliað hi on naman þæs Ælmihtigan Fæder, and his Suna, and þæs Hālgan

timuerunt valde, dicentes: Vere Filius Dei erat iste.

27. 57, 58. Cum autem sero factum esset, venit quidam homo dives ab Arimathaea, nomine Ioseph, qui et ipse discipulus erat Iesu; hic accessit ad Pilatum, et petiit corpus Iesu. Tunc Pilatus iussit reddi corpus.

27. 62–66. Altera autem die, quae est post Parasceuen, convenerunt principes sacerdotum et Pharisei ad Pilatum, dicentes: Domine, recordati sumus quia seductor ille dixit adhuc vivens: Post tres dies resurgam. Iube ergo custodiri sepulcrum usque in diem tertium, ne forte veniant discipuli eius, et furentur eum, et dicant

plebi: Surrexit a mortuis; et erit novissimus error peior priore. Ait illis Pilatus: Habetis custodiam, ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulcrum, signantes lapidem, cum custodibus.

28. 3. Erat autem aspectus eius sicut fulgur, et vestimentum eius sicut nix.

28. 5, 6. Respondens autem angelus dixit mulieribus: Nolite timere vos; scio enim quod Iesum, qui crucifixus est, quaeritis; non est hic; surrexit enim. . . .

28. 19, 20. Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti; docentes eos servare omnia

¹ From John 19. 38, 'occultus autem, propter metum Iudaeorum.'

Gastes ; and lārað hi þæt hi healdon ealle ðā ðing þe ic eow beþeað. *Æ. H. ii. 112.*

|| Farað geond ealne middangeard, and lārað ealle ðeoda, and fulliað hi on naman þæs Fæder, and þæs Suna, and þæs Hālgan Gastes ; and beodað þæt hi healdon ealle ðā beþoda þe ic eow tæhte. *Æ. H. i. 208.*

|| Ūre Drihten beþeað his discipulum þæt hi sceoldon lāran and tæcan eallum þeodum ðā ðing þe hē sylf him tæhte.

Æ. H. i. 6.

Ic beo mid eow eallum dagum, oð þisre worulde geendunge. *Æ. H. i. 310.*

|| Efne, ic beo mid eow eallum dagum, oð þissere worulde gefyllednysse. *Æ. H. i. 600.*

|| Efne, ic beo mid eow eallum dagum, oð gefyllednysse ðyssere worulde. *Æ. H. ii. 368.*

MARK.

1. 3. *See Isa. 40. 3, 4.*

1. 6. *See Matt. 3. 4.*

1. 9. *See Matt. 3. 13.*

1. 10. *See Æ. H. i. 104.*

1. 16. *See Matt. 4. 18.*

1. 18. *See Matt. 4. 20.*

1. 24. þu eart Godes Sunu ; forðr ðu cōme þæt ðu woldest us forðōn. *Æ. H. i. 304.*

2. 5. Mīn bearn, ðe synd þīne synna forgifene. *Æ. H. i. 472.*

2. 11. Āris nū, and ber hām ðīn legerbed. *Æ. H. i. 472.*

2. 17. *See Matt. 9. 12.*

4. 3. *See Luke 8. 4-6.*

4. 20. *See Matt. 13. 23, and note.*

4. 38. *See Matt. 8. 23, 24, note.*

5. 1-4. Hī ðā oferrēowon ðone brym, and gelēndon on ðam lande

quaecumque mandavi vobis ; et 2. 5. . . . Fili, dimittuntur tibi pec-
ecce, ego vobiscum sum omnibus cata tua.
diebus, usque ad consummatio- 2. 11. . . . Surge, tolle grabatum
nem sæculi. tuum, et vade in domum tuam.

5. 1-4. Et venerunt trans fretum
maris in regionem Gerasenorum.
Et exeunti ei de navi, statim oc-
currit de monumentis homo in

MARK.

1. 24. . . . Venisti perdere nos ? scio
qui sis, Sanctus Dei.

þe is gehāten Gerasenorum. Efne, ðā-ðā hi upēodon, arn an wōd man tōgēanes ðam Hælende, se hæfde wununge on hāðen-um byrgenum, and hine ne mihte nān man mid racentēagum nē mid fōtēopsum gehæftan. *Æ. H. ii. 378.*

5. 11 ff. *See Æ. H. ii. 380.*

5. 25, 27, 28. Wē rādað be sumon wīfe, þe wæs twelf gear geun-trumod ðurh blōdes ryne. Ðā eode hēo betwux þære mēnigu ðe se Hælend onfērde, and cwæð tō hire sylfre: Gif ic hūru his rēafes gefnædu¹ hrēppe, ic bēo sōna hāl. *Æ. H. ii. 394.*

5. 29 ff. *See Luke 8. 44-48.*

5. 41. *See Luke 8. 54, 55, note.*

6. 17. Se wælhrēowa cyning Herodes hine gehæfte, and on cwearterne sētte, for his brōðor wīfe Herodiaden. *Æ. H. i. 476; cf. i. 478.*

6. 18, 21-23. *See Æ. H. i. 478, 480.*

6. 27. *See Æ. H. i. 478, 488.*

6. 41. *See Matt. 14. 19.*

6. 45 ff. *See Matt. 14. 22 ff.*

6. 56. *See Matt. 14. 36.*

7. 25-30. *See Matt. 15. 21 ff.*

8. 1, 2. On sumere tide wæs micel mēnigu mid þam Hælende on anum wēstene mēteleas. Þā clypode se Hælend his leorning-cnihtas him tō, and cwæð: Mē ofhrēowð þissere mēnigu, . . . forðanðe hi nū for ðrīm dagum hēr mīn andbīdodon, and hi nabbað hwæt hi eðað. *Æ. H. ii. 396.*

¶ Þæt folc andbīdode ðrȳ dagas mid ðam Hælende for hælðe heora untrumra². *Æ. H. ii. 396.*

spiritu immundo, qui domicilium habebat in monumentis, et neque catenis iam quisquam poterat eum ligare; quoniam saepe compedibus et catenis vinctus, dirupisset catenas, et compedes comminuisset, et nemo poterat eum domare.

5. 25, 27, 28. Et mulier, quae erat in profluvio sanguinis annis duodecim, . . . cum audisset de Iesu, venit in turba retro; . . . dicebat enim: Quia si vel vestimentum

eius tetigero, salva ero.

6. 17. Ipse enim Herodes misit, ac tenuit Ioannem, et vinxit eum in carcere propter Herodiam uxorem Philippi fratris sui. . . .

8. 1, 2. In diebus illis iterum cum turba multa esset, nec haberent quod manducarent, convocatis discipulis, ait illis: Misereor super turbam, quia ecce iam triduo sustinent me, nec habent quod manducent.

¹ From Matt. 9. 20, Luke 8. 44, 'ambriam vestimenti eius.'

² From Matt. 15. 30, 31?'

8. 3. Gif ic hi forlæte fæstende hām gecyrran, þonne ateoriað hi be wege. . . . Sume hi cōmon feorran. *Æ. H. ii. 396.*
8. 6. Crist hi het sittan uppon ðære eorðan. . . . Drihten ðancode ærðanðe hē ðā hlāfas tōbræc. . . . Se Hælend ðā tōbræc ðā hlāfas, and sealde his leornerum, þæt hi hit ðām folce dælan sceoldon. *Æ. H. ii. 398, 400.*
8. 8, 9. Þæt folc æt, and hi wurdon ealle gefyllede. . . . Of ðære lāfe wæron gefyllede seofan spyrtan. . . . Þær wæron gereordode feower þusend manna. *Æ. H. ii. 400, 402.*
8. 36. *See Luke 9. 25.*
9. 3 (Vulg. 2). *See Matt. 17. 1-5, note.*
9. 37 (Vulg. 36). *See Matt. 18. 4, 5.*
9. 44 (Vulg. 43). Þær næfre heora wyrm ne swylt, nē heora fyr ne bið adwæsced. *Æ. H. i. 132.*
10. 11, 12. Swā-hwā-swā his æwe forlæt, and oðer genimð, hē bið þonne ēawbræce and ēac forligr. . . . Eft, gif wif awyrpð hire āgenne wer, and oðerne gecýst, hēo bið sōð ēawbræce. *Æ. H. ii. 322, 324.*
10. 13, 14. *See Matt. 19. 13, 14.*
10. 17. *See Luke 18. 18, note 2.*
10. 19. *See Exod. 20. 12.*
10. 38, 39. *See Matt. 20. 22, 23.*
11. 25, 26. Þonne gē standað on ēowrum gebedum, forgyfað swā-hwæt-swā gē habbað on ēowrum mōde tō ænigum mēn, and ēower Fæder þe on heofonum is forgyfð ēow ēowre synna. Gif gē þonne nellað forgyfan mid inweardre heortan þām þe ēow grēmiað, þonne ēac ēower Fæder ðe on heofonum is nele ēow forgyfan ēowre synna. *Æ. H. i. 266.*

8. 3. Et si dimiserit eos ieiunos in domum suam, deficient in via; quidam enim ex eis de longe venerunt.
8. 6. Et praecepit turbæ discumbere super terram. Et accipiens septem panes, gratias agens fregit, et dabat discipulis suis ut apponerent . . . turbæ.
8. 8, 9. Et manducaverunt, et saturati sunt; et sustulerunt quod superaverat de fragmentis septem sportas. Erant autem qui man-
- ducaverant quasi quattuor milia. . . .
9. 43. Ubi vermis eorum non moritur, et ignis non exinguitur.
10. 11, 12. . . . Quicumque dimiserit uxorem suam, et aliam duxerit, adulterium committit super eam. Et si uxor dimiserit virum suum, et alii nupserit, moechatur.
11. 25, 26. Et cum stabitis ad orandum, dimittite si quid habetis adversus aliquem, ut et Pater

12. 17. *See* Matt. 22. 21.

12. 25. *See* Luke 20. 35, 36.

12. 31. *Cf.* Matt. 19. 19 (19. 17-19).

12. 41-44. *Æt* sumum sære gesæt se Hælend binnan ðam temple on Hierusalem, ætforan ðam mæðmhuse, and beheold hu þæt folc heora ælmyssan wurpon into ðam mæðmhuse, and ða fela rican bröhton micle ðing. Þa cöm ðær an earm wudewe, and geoffrode Gode ænne fæorðling. Drihten ða cwæð to his leorningnihtum: Ic secge eow to soðan þæt þeos earne wydewe bröhte mæran læc þonne ænig ðyssera ricca manna. Hī ealle sealdon þone dæl heora speda þe him geðūhte, ac ðeos wydewe ealne hire bigleofan mid æstfullum mōde geoffrode. *Æ. H. i. 52.*

¶ Witodlice sum earm wydewe næfde ealra æhta būton ænne fæorðling, þone heo bröhte to Godes weofode on Cristes andwerdnyse; and hē hī ðærrihte mid his hālgan muðe gehærode, and cwæð: Soð ic eow secge þæt ðeos earm wydewe bröhte mæran læc ðonne ænig oðer mann on ðisum dæge, forðanðe heo bröhte eal þæt heo hæfde mid æstfullum mōde. *Æ. H. ii. 106.*

13. 6. *See* Matt. 24. 5.

13. 8. *See* Luke 21. 10, 11.

13. 13. *See* Matt. 24. 12, 13.

13. 20. And būtan se Ælmihtiga God ða dagas gescyrte, eall mēnnisc forwurde; ac for his gecorenum hē gescyrte þa dagas.

Æ. H. i. 4.

13. 22. *See* Matt. 24. 5.

13. 27. *See* Matt. 24. 31, note.

13. 32. *See* Matt. 24. 36.

vester qui in coelis est dimittat vobis peccata vestra. Quod si vos non dimiseritis, nec Pater vester qui in coelis est dimittet vobis peccata vestra.

12. 41-44. Et sedens Iesus contra gazophylacium, aspiciebat quomodo turba iactaret aes in gazophylacium, et multi divites iactabant multa. Cum venisset autem vidua una pauper, misit duo minuta, quod est quadrans. Et con-

vocans discipulos suos, ait illis: Amen dico vobis quoniam vidua haec pauper plus omnibus misit qui miserunt in gazophylacium. Omnes enim ex eo quod abundabat illis miserunt; haec vero de penuria sua omnia quae habuit misit, totum victum suum.

13. 20. Et nisi breviasset Dominus dies, non fuisset salva omnis caro; sed propter electos, quos elegit, brevavi dies.

13. 37. Ðæt þæt ic tō ēow gecweðe, þæt ic cweðe tō eallum mannum. *Æ. H. ii. 524.*
14. 10. *See Æ. H. i. 26.*
14. 18-21. *See Matt. 26. 20-25.*
14. 22-24. *See Matt. 26. 26-28.*
14. 27-31. *See Matt. 26. 31-35.*
14. 44. *See Matt. 26. 48, 49.*
14. 61-65. *See Matt. 26. 63-67, and note.*
15. 2. *See Matt. 27. 11.*
15. 7. *See Matt. 27. 15-17, note.*
15. 20. *See Matt. 27. 21-25, 27-29, 31.*
15. 22, 23. *See Matt. 27. 33, 34.*
15. 27. *See John 19. 18-20.*
15. 33. *See Matt. 27. 45.*
15. 36. *See Matt. 27. 48.*
15. 39. *See Matt. 27. 54.*
15. 44. *See John 19. 38-42, note.*
16. 5. Se engel sæt on ðā swiðran healfe ðære byrgene; . . . se bydel wæs ymbscrýd mid scinendum rāafe. *Æ. H. i. 222.*
16. 6. *See Matt. 28. 5, 6.*
16. 14. *See Æ. H. i. 300.*
16. 15-18. Ðā cwæð se Wealdend tō his gingrum: Farað geond ealne middangeard, and bodiað godspel eallum gesceafta. Sē ðe gelyfð and bið gefullod, sē bið gehealden; sē ðe ne gelyfð, hē bið genyðerod. Ðas tæcnu fyligað þām mannum þe gelyfað: . . . On mīnum naman hī ādræfað deoflu; hī sprecað mid nīwum gereordum; hī āfyrslað næddran; and ðeah-ðe hī unlybban drincan, hit him ne derað; hī settað heora handa ofer ædlice mēn, and him bið tela. *Æ. H. i. 300, 304.*
- ¶ Farað geond ealne middangeard, and bodiað godspel eallum gesceafta. . . . Sē ðe gelyfð and bið gefullod, hē bið gehealden; and sē ðe ne gelyfð, hē bið genyðerod. *Æ. H. i. 302; cf. i. 26.*

13. 37. Quod autem vobis dico, omnibus dico. . . .

16. 5. Et introeuntes in monumentum viderunt iuvenem sedentem in dextris, coopertum stola candida. . . .

16. 15-18. Et dixit eis: Euntes in mundum universum praedicate

evangelium omni creaturae. Qui crediderit et baptizatus fuerit, salvus erit; qui vero non crediderit, condemnabitur. Signa autem eos qui crediderint haec sequentur: In nomine meo daemonia eiicient; linguis loquentur novis; serpentes tollent; et si

16. 19. See *Æ. H.* .308; cf. i. 306.

16. 20. Færdon and bodedon gehwær, Drihtne samod wyrccendum, and ða spræce getrymmendum mid æfterfyligendum tæcnum. *Æ. H.* i. 310.

LUKE.

1. 5-7. Sum eawfæst Godes ðegen wæs gehāten Zacharias; his gebædda wæs geciged Elisabeth. Hī būtu wæron rihtwise ætforan Gode, on his bebodum and rihtwisyssum forðstæp-
pende butan tale. Næs him cild gemæne. *Æ. H.* i. 352.

|| Elisabeth, sēo wæs Zacharian wif. Hī būtu wæron riht-
wise, and hēoldon Godes beboda untællice. Ða wæron hī
būtan cilde, oð-þæt hī wæron forwærede mēnn. *Æ. H.* i. 300, 202.

1. 11. See *Æ. H.* i. 202.

1. 13. Se ylca engel . . . cȳdde þæt hē sceolde be his ealdan wife
sunu habban, Iohannem ðone Fulluhtere. *Æ. H.* i. 202.

1. 14. Manega blissiað on his gebyrðtīde. *Æ. H.* i. 354.

1. 15. See *Matt.* 3. 4.

1. 17. . . . þæt hē forestōpe ðam Hælende on gæste and on mihte
þæs witegan Helian. *Æ. H.* i. 356.

1. 19. See *Æ. H.* i. 24.

1. 20. Nū ðū nylt gelyfan mīnum wordum, bēo ðū dumb oð-þæt
þæt cild bēo acenned. *Æ. H.* i. 202.

1. 22. See *Æ. H.* i. 202.

1. 26, 27. Godes hēahengel, Gabrihel, wæs asēnd fram Gode to

mortiferum quid biberint, non
eis nocebit; super aegros manus
imponent, et bene habebunt.

16. 20. Illi autem profecti praedi-
caverunt ubique, Domino coope-
rante, et sermonem confirmante
sequentibus signis.

LUKE.

1. 5-7. Fuit . . . sacerdos quidam
nomine Zacharias; . . . et uxor
illius, . . . nomen eius Elisabeth.
Erant autem iusti ambo ante
Deum, incedentes in omnibus
mandatis et iustificationibus Do-
mini sine querela. Et non erat

illis filius, . . . et ambo processis-
sent in diebus suis.

1. 13. Ait autem ad illum angelus:
. . . Uxor tua Elisabeth pariet tibi
filium, et vocabis nomen eius
Ioannem.

1. 14. . . . Et multi in nativitate eius
gaudebunt.

1. 17. Et ipse praecedet ante illum
in spiritu et virtute Eliae. . . .

1. 20. Et ecce eris tacens, et non
poteris loqui, usque in diem quo
haec fiant, pro eo quod non cre-
didisti verbis meis. . . .

1. 26, 27. . . . Missus est angelus
Gabriel a Deo in civitatem

ðære Galileiscan byrig Nazareth, tō ðām mædene þe wæs Maria gehaten; and heo asprang of Dauides cynne, þæs mæran cyninges; and heo wæs beweddod þām rihtwisan Iosepe.

Æ. H. i. 194; cf. i. 460.

|| Maria wæs beweddod Iosepe ðām rihtwisan. Æ. H. i. 196.

1. 28. Se engel grætte Marian, and cwæð þæt heo wære mid Godes gife afylled, and þæt hyre wæs God mid, and heo wæs geblætsod betwux wifum. Æ. H. i. 196; cf. i. 198.

1. 31. Efne, ðu scealt geæcnian on ðinum innoðe, and þu æcænst sunu. Æ. H. i. 198; cf. i. 24.

His nama wæs Hiesus. Æ. H. i. 198.

1. 32. Þæs bið mære, and he bið geciged Sunu þæs Hæxstan.

Æ. H. i. 198.

Crist hæold Dauides cyne setl. Æ. H. i. 198.

1. 34. Þa cwæð Maria tō ðām engle: Hu mæg þæt beon þæt ic cild hæbbe, forðan ðe ic nānes weres ne bruce? Æ. H. i. 198.

1. 35. Þa andwyrd se engel ðām mædene: Se Hælga Gæst cymð ufen on ðe, and miht ðæs Hyhstan ofersceadewað ðe. . . . Þæt Halige, þe of ðe bið æcenned, bið geciged Godes Sunu.

Æ. H. i. 198, 200.

1. 36. See Æ. H. i. 202.

1. 38. Ða cwæð Maria tō ðām engle: Ic eom Godes ðinen; ge-timige mē æfter ðinum worde. Æ. H. i. 200.

1. 40-45. Nu cōm ða seo eadige Maria tō his huse, and grætte his wif, hyre mægan, Elisabeth. Ða, mid-þām-þe þæt wif gehyrde þæs mædenes grætinge, ða blissode þæt cild Iohannes on his

Galilaeae cui nomen Nazareth, ad virginem desponsatam viro cui nomen erat Ioseph, de domo David; et nomen virginis Maria.

1. 28. . . . Angelus ad eam dixit: Ave, gratia plena; Dominus tecum; benedicta tu in mulieribus.

1. 31. Ecce concipies in utero, et paries filium, et vocabis nomen eius Iesum.

1. 32. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris eius. . . .

1. 34. Dixit autem Maria ad angelum:

Quomodo fiet istud, quoniam virum non cognosco?

1. 35. Et respondens angelus dixit ei: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum vocabitur Filius Dei.

1. 38. Dixit autem Maria: Ecce ancilla Domini; fiat mihi secundum verbum tuum. . . .

1. 40-45. Et intravit in domum Zachariae, et salutavit Elisabeth. Et factum est, ut audivit salutationem Mariae Elisabeth, exul-

mōder innoðe; and sēo mōder wearð afylled mid þām Hālgan Gaste, and heo clypode tō Marian mid micelre stemne, and cwæð: Þu eart geblētsod betwux wifum, and geblētsod is se wæstm þīnes innoðes. Hu getimode mē þæt mīnes Drihtnes mōder wolde cuman tō mē? Efne, mid-þām-þe sēo stefn ðīnre grētinge swægde on mīnum earum, ðā blissode mīn cild on mīnum innoðe, and hoppode onġean his Drihten, þe þu berst on ðīnum innoðe. . . . Eadig eart ðu, Maria, forðonðe þu gelyfdest þām wordum ðe þe fram Gode gebodode wæron, and hit bið gefrēmmed swā-swā hit ðe gecyðd wæs. *Æ. H. i. 202*; cf. *i. 352*.

1. 46. Mīn sāwul mærsað Drihten. *Æ. H. i. 202*.

1. 52-55. God awearp ðā rīcan of setle. . . . And he ahoð ðā ead-mōdan. God gefylð þā hingrigendan mid his ġodum. . . . He forlet ðā rīcan īdele. . . . God underfēng his cnapan Israhel. . . . Swā-swā he spræc tō urum fæderum, Abrahame, and his ofspringe on worulda. *Æ. H. i. 202, 204*.

1. 60, 63. *See* *Æ. H. i. 354*.

1. 64. *See* *Æ. H. i. 352*.

2. 1-20. On ðām tīman se Rōmanisca cāsere Octavianus sette gebann þæt wære on ġewritum asett eall ymbhwyrft. Þeos tōwritennys wearð āræred fram ðām ealdormen Cyrino, of Sirian lande, þæt ælc man oferhēafod sceolde cennan his gebyrde and his are on ðære byrig þe he tō gehyrde. Þa ferde Ioseph, Crīstes fōsterfæder, fram Galileiscum earde, of ðære byrig Nazareð, tō Iudeiscre byrig, sēo wæs Dauīdes, and wæs ġecġeged Bethleem; forðanðe he wæs of Dauīdes mægðe, and

tavit infans in utero eius; et repleta est Spiritu sancto Elisabeth, et exclamavit voce magna, et dixit: Benedicta tu inter mulieres, et benedictus fructus ventris tui. Et unde hoc mihi, ut veniat mater Domini mei ad me? Ecce enim ut facta est vox salutationis tue in auribus meis, exultavit in gaudio infans in utero meo. Et beata quae credidisti, quoniam perficientur ea quae dicta sunt tibi a Domino.

1. 46. . . . Magnificat anima mea Dominum.

1. 52-55. Deposuit potentes de sede,

et exaltavit humiles. Esurientes implevit bonis, et divites dimisit inanes. Suscepit Israel puerum suum. . . . Sicut locutus est ad patres nostros, Abraham, et semini eius in saecula.

2. 1-20. Factum est autem in diebus illis, exiit edictum a Caesare Augusto ut describeretur universus orbis. Haec descriptio prima facta est a praeside Syriae Cyrino. Et ibant omnes ut profiterentur singuli in suam civitatem. Ascendit autem et Ioseph a Galilaea de civitate Nazareth in Iudaeam in civitatem David, quae vocatur

wolde andettan mid Marian hire gebyrde, þe wæs þā gýt bearn-
 eaca. Ðā gelamp hit, þā-ða hī on þære byrig Bethleem
 wicodon, þæt hire tīma wæs gefylled þæt heo cennan sceolde;
 and æcende ðā hyre frumcennedan sunu, and mid cildclāðum
 bewand, and alæde þæt cild on heora assena binne, forþanþe ðær
 næs nān rȳmet on þām gēsthūse. Þā wæron hyrdas on þām
 earde waciende ofer heora sowede; and efne, ðā Godes engel
 stōd on emn hī, and Godes beorhtnys hī bescēan; and hī
 wurdon micclum āfyrhte. Ðā cwæð se Godes engel tō ðām
 hyrdum: Ne ondredað sōw; efne, ic sōw bodige micelne
 gefēan, þe becymð eallum folce; forðanþe nū tō-dæg is sōw
 acenned Hælend Crīst on Dauīdes ceastre. Gē gesōð þis
 tācen: Gē gemētað þæt cild mid cildclāðum bewunden, and
 on binne geled. Þā færlīce, æfter þæs engles spræce, wearð
 gesewen micel mēnigū heofenlices werodes God hērigendra,
 and singendra: Gloria in excelsis Deo, et in terra pax homi-
 nibus bone uoluntatis; þæt is on ūrum gereorde: Sȳ wuldor
 Gode on hēannyssum, and on eorðan sibb mannum, þām
 ðe bæoð godes willan. And ðā englas ðā gewiton of heora
 gesihðe tō heofonum. Hwæt, ðā hyrdas þā him betwēonan
 spræcon: Uton faran tō Bethleem, and gesēon þæt word þe
 us God sētsowde. Hī cōmon ðā hrædlice, and gemetton
 Marian, and Ioseph, and þæt cild geled on ānre binne, swā-

Bethlehem; eo quod esset de
 domo, et familia David, ut pro-
 fiteretur cum Maria desponsata
 sibi uxore praegnante. Factum
 est autem, cum essent ibi, im-
 pleti sunt dies ut pareret; et
 peperit filium suum primogeni-
 tum, et pannis eum involvit, et
 reclinavit eum in praesepio, quia
 non erant eis locus in diversorio. Et
 pastores erant in regione eadem
 vigilantes, et custodientes vigi-
 lias noctis super gregem suum;
 et ecce, angelus Domini stetit
 iuxta illos, et claritas Dei circum-
 fulsit illos; et timuerunt timore
 magno. Et dixit illis angelus:
 Nolite timere; ecce enim, evan-
 gelizo vobis gaudium magnum,

quod erit omni populo; quia
 natus est vobis hodie Salvator,
 qui est Christus Dominus, in civi-
 tate David. Et hoc vobis signum:
 Invenietis infantem pannis invo-
 lutum, et positum in praesepio.
 Et subito facta est cum angelo
 multitudo militiae coelestis lau-
 dantium Deum, et dicentium:
 Gloria in altissimis Deo, et in
 terra pax hominibus bonae volun-
 tatis. Et factum est, ut disces-
 serunt ab eis angeli in coelum,
 pastores loquebantur ad invicem:
 Transeamus usque Bethlehem, et
 videamus hoc verbum quod fac-
 tum est, quod Dominus ostendit
 nobis. Et venerunt festinantes,
 et invenerunt Mariam, et Ioseph,

swā him se engel cȳdde. þā hyrdas sōðlice oncnēowon be þām worde þe him gesæd wæs be ðām cilde. And ealle wundrodon þe þæt gehȳrdon, and eac be ðām ðe þā hyrdas him sædon. Maria sōðlice hēold ealle þas word, aræfniende on hire heortan. Ðā gecyrdon þā hyrdas onġean, wuldrigende and herigende God on eallum ðām ðingum þe hī gehȳrdon and gesāwon, swā-swā him fram þām engle gesæd wæs. *Æ. H. i. 28, 30, 32; cf. ii. 86.*

|| Maria acēnde ðā hire frumcennedan sunu, . . . and hine mid cildclāðum bewand, and for rȳmetlæaste on anre binne geledē. *Æ. H. i. 34.*

|| Ne bēo gē afyrhte; efne, ic bodige sōw micelne gefēan, ðe eallum folce becymð; forðanþe nū tō-dæg is acenned Hælend Crist on Dauides ceastre. *Æ. H. i. 36.*

|| Nū tō-dæg is sōw acenned Hælend Crist on Dauides ceastre. *Æ. H. i. 36.*

|| Sȳ wuldor Gode on hēannyssum, and on eorðan sibb þām mannum þe beoð gōdes willan.

|| Sȳ wuldor Gode on hēannyssum, and on eorðan sibb mannum, ðām ðe beoð gōdes willan. *Æ. H. i. 38.*

|| Sȳ wuldor Gode on hēannyssum, and on eorðan sibb ðām mannum ðe synd gōdes willan. *Æ. H. i. 32.*

|| Gode wuldor on hēannyssum. *Æ. H. i. 56.*

|| þā hyrdas ðā spræcon him betwēonan, æfter ðære engla framfærelde: Uton gefaran tō Bethleem, and gesēon þæt word þe geworden is, and God us geswutelode. *Æ. H. i. 40.*

|| Uton gesēon þæt word þe geworden is. *Æ. H. i. 40.*

|| Hrædlice ðā cōmon þā hyrdas, and gemetton Marian, and Ioseph, and þæt cild geled on ðære binne. *Æ. H. i. 40.*

|| Maria sōðlice hēold ealle ðas word, aræfniende on hire heortan. *Æ. H. i. 42.*

|| And þā hyrdas gecyrdon onġean, wuldrigende and herigende God on eallum ðām ðingum ðe hī gehȳrdon and gesāwon, swā-swā him gesæd wæs. *Æ. H. i. 42.*

et infantem positum in praesepio. Videntes autem cognoverunt de verbo quod dictum erat illis de puero hoc. Et omnes qui audierunt mirati sunt, et de his quae dicta erant a pastoribus ad ipsos.

Maria autem conservabat omnia verba haec, conferens in corde suo. Et reversi sunt pastores glorificantes et laudantes Deum in omnibus quae audierant et viderant, sicut dictum est ad illos.

2. 21. *Æfter-þan-ðe wæron gefyllede ehta dagas Drihtnes æcenned-nyssse þæt hē ymbsniden wære, þā wæs his nama geciged Iesus, þæt is Hælend, ðam naman hē wæs gehāten fram ðam engle, ærðā mpe hē on innoðe geæacnod wære.* *Æ. H. i. 90; cf. ii. 68.*

2. 22-24. *See Æ. H. i. 134, ii. 68.*

2. 24. *Geoffrode hire lāc Gode, . . . swā hit on Godes ā geset wæs : . . . twēgen culfranbriddas, oððe twā turtlan.* *Æ. H. i. 138, 140.*

2. 25-32. *Ðā wæs þær binnan þære byrig Hierusalem sum Godes mann, and his nama wæs Symeon; hē wæs swyðe rihtwis, and hæfde micelne Godes ege, and hē geandbīdode ðone frōfer ðe behāten wæs þām folce Israhel, þæt is Cristes tōcyme. Se Hālga Gāst wæs wunigende on ðām Symeone. . . . Ðā cōm him andswaru fram þām Hālgan Gāste, þæt hē ne sceolde deaðes onbyrgan ær-þām-ðe hē Crist gesāwe. And hē wæs þā bliðe þæs behātes, and cōm tō Godes temple, þurh myngunge ðæs Hālgan Gāstes. . . . Hē hine genam ðā on his earmas, . . . and þancode georne Gode. . . . Hē cwæð ðā : Mīn Drihten, ðū forlætst mē nū mid sibbe of þisum life, æfter þinum worde; forðonþe mīne sagan gesāwon þinne Hālweðdan, ðone ðū gearcōdest ætforan ansýne ealles folces,—lēoht tō onwrigennysse þeoda, and wuldor þinum folce Israhele.* *Æ. H. i. 134, 136.*

¶ *Drihten, þū forlætst mē nū on sibbe of ðysum life, forðonþe mīne sagan habbað gesewen ðinne Hālweðdan, . . . ðone þū gearcōdest ætforan gesihðe ealles folces. . . . Hē is lēoht tō onwrigennysse ðeoda, and wuldor þinum folce Israhel.*

Æ. H. i. 142, 144.

2. 33, 34. *Þā Maria, þæt hālige mæden, and þæs cildes fōstorfæder,*

2. 21. *Et postquam consummati sunt dies octo ut circumcideretur puer, vocatum est nomen eius Iesus, quod vocatum est ab angelo prius quam in utero conciperetur.*

2. 24. *Et ut darent hostiam, secundum quod dictum est in lege Domini, par turturum, aut duos pullos columbarum.*

2. 25-32. *Et ecce homo erat in Ierusalem, cui nomen Simeon; et homo iste iustus et timoratus, expectans consolationem Israel; et Spiritus sanctus erat in eo. Et responsum acceperat a Spiritu*

sancto, non visurum se mortem nisi prius videret Christum Domini. Et venit in spiritu in templum. . . . Et ipse accepit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimittis servum tuum, Domine, secundum verbum tuum, in pace, quia viderunt oculi mei salutare tuum, quod parasti ante faciem omnium populorum,—lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

2. 33, 34. *Et erat pater eius et mater mirantes super his quæ*

Ioseph, wæron ofwundrode þæra worda þe se ealda Symeon clypode be ðam cilde. And se Symeon him ða sealde blætsunge, and witegode gýt mære be þam cilde, and cwæð: Þis cild is geset manegum mannum to hryre, and manegum to æriste and to tæcne, and þam bið wiðcweden. *Æ. H. i. 144.*

|| To tæcne cōm Crīst, and þam is wiðcweden. *Æ. H. i. 144.*

2. 35. His swurd sceal ðurhgān ðine sǣwle. *Æ. H. i. 146.*
 2. 36-40. Þa cōm þær sum wuduwe, seo wæs Anna gehāten. Seo leofode mid hire were seofon gear, and syððan heo wæs wuduwe feower and hundeatig geara, and þeowode Gode on fæstenum, and on gebedum, and on clānnysse; and wæs on eallum þam fyrste wunigende binnan þam Godes temple; and cōm ða to þam cilde, and witegode be him, and andette Gode. . . . Seo eadige Maria, and Ioseph, ðæs cildes fōstorfæder, gecyrdon to þære byrig Nazareth mid þam cilde; and þæt cild wæox, and wæs gestrangod, and mid wisdōme afylled; and Godes gifu wæs on him wunigende. *Æ. H. i. 146, 148, 158.*
 3. 1-4. On ðam fiftsoðan geara ðæs cāseres rīces Tyberii cōm Godes word ofer Iohannem on ðam wæstene; and hē fērde to folces nēawiste, and bodade Iudeiscum folce fulluht on synna forgyfenysse, swā-swā hit awriten is on Isaies wtegunge. *Æ. H. i. 352; cf. i. 478.*
 3. 4, 5. See Isa. 40. 3, 4.
 3. 17. See Matt. 3. 12.
 3. 19. See *Æ. H. i. 478.*

dicebantur de illo. Et benedixit illis Simeon, et dixit ad Mariam matrem eius: Ecce, positus est hic in ruinam et in resurrectionem multorum in Israel, et in signum cui contradicetur.

2. 35. Et tuam ipsius animam pertransibit gladius. . .
 2. 36-40. Et erat Anna prophetissa, . . . et vixerat cum viro suo annis septem a virginitate sua. Et haec vidua usque ad annos octoginta quattuor; quae non discedebat de templo, ieiuniis et obsecrationibus serviens nocte ac die. Et haec, ipsa hora superveniens, con-

fitebatur Domino. . . . Reversi sunt in Galilaeam in civitatem suam Nazareth. Puer autem crescebat, et confortabatur, plenus sapientia; et gratia Dei erat in illo.

3. 1-4. Anno autem quintodecimo imperii Tiberii Caesaris . . . factum est verbum Domini super Ioannem, Zachariae filium, in deserto; et venit in omnem regionem Iordanis, praedicans baptismum poenitentiae in remissionem peccatorum, sicut scriptum est in libro sermonum Isaiae prophetae. . . .

3. 22. See *Æ. H. i* 104.

4. 10, 11. See *Ps.* 91. 11, 12.

4. 29, 30. Ðā Iudei læddon Crīst æt sumum sǣle tō ānum clife, and woldon hine niðer ascūfan; ac hē eode betwēonan heora handum āweg, swā þæt heora nān nyste hwær hē becōm.

Æ. H. ii 236.

4. 34. See *Mark* 1. 24.

5. 6. See *Æ. H. ii* 290.

5. 29. Matheus¹ þā gearcode micel gereord þām Hǣlende, and hine tō his hūse gelaðode. *Æ. H. ii* 468.

5. 31. See *Matt.* 9. 12.

5. 32. See *Matt.* 9. 13, note.

6. 25. Wā ēow þe nū hlihgað; gē sceolon hēofian and wēpan.

Æ. H. i 180.

6. 36. Beoð mildheorte, swā-swā ēower Fæder is. *Æ. H. ii* 322.

6. 37, 38. Forgyfað, and ēow bið forgyfen. Syllað, and ēow bið geseald. *Æ. H. ii* 100.

Ēow bið ameten swā-swā gē amæton, on ðam ylcan gemete ðe gē mannum doð. *Æ. H. ii* 322.

|| Gif gē forgyfað, ēow bið forgyfen. *Æ. H. i* 52.

7. 11-15. Ūre Drihten ferde tō sumere byrig sēo is gehāten Naim, and his gingran samod, and genihtsum menigu. þā-ða hē genealǣhte þām portgeate, þā ferede man ānes cnihtes lic tō byrgene. . . . Se cniht wæs ācenned sunu his mēder. . . . Se Hǣlend wearð astyred mid mildheortnysses ofer ðære mēder. . . . Hē genealǣhte and hreopode þā bære, and þā bārmenn ætstōdon. . . . Drihten cwæð tō ðam cnihte: Ic secge ðe: Āris; and hē ðærrihte gesæt and spræc. And se Hǣlend betǣhte hine his mēder. *Æ. H. i* 490, 492, 494.

4. 29, 30. . . Duxerunt illum usque ad supercilium montis, . . . ut praecepissent eum. Ipse autem transiens per medium illorum, ibat. 6. 36. Estote ergo misericordes, sicut et Pater vester misericors est. 6. 37, 38. . . Dimittite, et dimittimini. Date, et dabitur vobis. . . Eadem quippe mensura qua mensi fueritis, remetietur vobis.

5. 29. Et fecit ei convivium magnum Levi in domo sua. . .

6. 25. . . . Vae vobis qui ridetis nunc, quia lugebitis et flebitis.

7. 11-15. Et factum est, deinceps ibat in civitatem quae vocatur Naim; et ibant cum eo discipuli

¹ From *Matt.* 9. 9.

|| Mid-þam-ðe Drihten hrēpode ðā bære, ðā ætstōdon ðā bærmen. *Æ. H. i. 494.*

|| Ðu cniht, ic sæge ðe: *Æ. H. i. 498.*

7. 16. Ðæt folc wearð mid micclum ege ablicged. . . . Ðæt folc cwæð: Ðæt mære witega arās betwux us, and þæt God his folc genēosode. *Æ. H. i. 494.*

7. 19. *See Matt. 11. 2, 3.*

7. 21-23. Hwæt, ðā se Hælend on ðære ylcan tīde . . . gehælde manega untruman fram mislicum coðum, and wōdum mannum gewitt forgeaf, and blindum gesihðe. And cwæð syððan tō Iohannes ærendracum: Farað nū tō Iohanne, and cýðað him þā ðing þe gē gesāwon and gehýrdon. Efne, nū blinde gesēoð, and ðā healtan gāð, and hrēoflige mēn synd geclānsode, deafe gehýrað, and ðā deadan arisað, and ðearfan bodiað godspel; and sē bið sadiġ þe on mē ne bið geāswicod. *Æ. H. i. 480; cf. i. 26, and Matt. 11. 4-6.*

7. 28. *See Matt. 11. 11.*

8. 4-6. On sumere tīde, ðā-ðā micel mēnigū samod cōm tō ðām Hælende, and fram gehwīlcum burgum tō him genēalæhton, þā sāde hē him þis bigspel: Sum sādere fērde tō sāwenne his sād. . . . Ðæt sād þe fēoll be ðām wege mid twýfealdre dare losode, ðā-ðā wegferende hit fortrædon, and fugelas tōbæron. . . . Wē spræcon be ðām sāde þe betwux þām ðornum sprang, and mid heora wæstmē forðrysmod wearð. . . . Ðæt sād þe

eius, et turba copiosa. Cum autem appropinquaret portae civitatis, ecce defunctus efferebatur filius unicus matris suae. . . . Quam cum vidisset Dominus, misericordia motus super eam. . . . Et accessit, et tetigit loculum. Hi autem qui portabant steterunt. Et ait: Adolescens, tibi dico: Surge. Et resedit qui erat mortuus, et coepit loqui. Et dedit illum matri suae.

7. 16. Accepit autem omnes timor, . . . dicentes: Quia propheta magnus surrexit in nobis, et quia Deus visitavit plebem suam.

7. 21-23. (In ipsa autem hora multos

curavit a languoribus, et plagis, et spiritibus malis; et caecis multis donavit visum.) Et respondens dixit illis: Euntes renuntiate Ioanni quae audistis et vidistis: Quia caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur; et beatus est quicumque non fuerit scandalizatus in me.

8. 4-6. Cum autem turba plurima convenirent, et de civitatibus properarent ad eum, dixit per similitudinem: Exiit qui seminat, seminare semen suum; et dum seminat, aliud cecidit secus viam,

bufon ðām stānigum lande fēol sprytte hwæthwega, ac, čā-čā seo hāte cōm, čā forscranc hit, forčānčē hit næfde nænne wāstan. *Æ. H. ii. 88, 90.*

8. 11, 12, 14, 15. Þæt sād is Godes word. . . . Þonne ætbrēt se fleogenda sceocca čārrhte þæt hālige sād of swilcera gedwolena heortan. . . . Ðā sind þe Godes word gehȳrač, ac hī sind gebysgode mid heora welum, and mid heora lifes lustum forsmorode, and ne berač nænne wāstm. . . . Se dāl þæs sādes čē on gōdre eorčān befeol, þæt sind čā čē Godes word on gōdre heortan healdač, and bringač wāstm on gečȳlde. *Æ. H. ii. 90, 92.*

8. 41 ff. *See Æ. H. i. 496.*

8. 43, 44. *See Mark 5. 25, 27, 28.*

8. 44-48. Hēo crēap čā betwux čām mannum, bæftan þām Hælende, and forstael hire hālu, swā þæt hēo hrēpode his reafes fnædu; and hire blōdes gyte sōna ætstōd. Þā cwæč se Hælend: Hwa hreopode mē? Petrus him andwyrde: Lā leof, þeos mēnigu čē ofčrincč, and čū āxast hwa čē hreopode. Drihten cwæč: Sum man mē hreopode; witodlice ic gefrēdde þæt čāre hālčē miht of mē eode. . . . Hēo geseah čā þæt hit dīgele nās, and fēol bifigende tō čæs Hælendes foton, and sāde ætforan eallum čām folce hwi hēo hine hrēpode, and hū hēo čārrhte gehāled wearč. Drihten hire cwæč tō: Dohtor, čīn geleafa þe gehālede; gang čē nū on sibbe. *Æ. H. ii. 394.*

et conculcatum est, et volucres coeli comederunt illud. Et aliud cecidit supra petram; et natum aruit, quia non habebat humorem. Et aliud cecidit inter spinas, et simul exortae spinas suffocaverunt illud.

8. 11, 12, 14, 15. . . . Semen est verbum Dei. . . . Deinde venit diabolus, et tollit verbum de corde eorum. . . . Quod autem in spinas cecidit hi sunt qui audierunt, et a sollicitudinibus et divitiis et voluptatibus vitae euntes suffocantur, et non referunt fructum. Quod autem in bonam terram hi sunt qui in corde bono et optimo audientes verbum retinent, et fructum afferunt in patientia.

8. 44-48. Accessit retro, et tetigit fimbriam vestimenti eius; et confestim stetit fluxus sanguinis eius. Et ait Iesus: Quis est qui me tetigit? . . . Dixit Petrus: . . . Praeceptor, turbas te comprimunt et affligunt, et dicis: Quis me tetigit? Et dixit Iesus: Tetigit me aliquis; nam ego novi virtutem de me exiisse. Videns autem mulier quia non latuit, tremens venit, et procidit ante pedes eius; et ob quam causam tetigerit eum, indicavit coram omni populo, et quemadmodum confestim sanata sit. At ipse dixit ei: Filia, fides tua salvam te fecit; vade in pace.

8. 49. See *Æ. H. i. 496*.

8. 54, 55. Ða genam hē hi be ðære handa, and cwæð: Ðu mæden, ic secge ðe¹, *Arts*. And heo ðærrihte aras, and metes bæd. *Æ. H. i. 496*.
 || Ðu mæden, *Arts*. *Æ. H. i. 498*.

9. 16. See *Matt. 14. 19*.

9. 25. Hwæt fremað ænigum mēn, ðeah-ðe hē ealne middaneard to his anwealdum gebige, gif hē āna losað? *Æ. H. ii. 328*.

9. 31. See *Matt. 17. 1-5*, note.

9. 58. See *Matt. 8. 20*.

9. 59, 60. Be swylcum cwæð se Hælend to anum his gecorenan, ða-ða hē wolde his fæder lic bebyrian; hē cwæð: Geðafa þæt ða deadan bebyrion heora deadan; far ðu, and boda Godes rice. *Æ. H. i. 492, 494*.

10. 1. Se Hælend geceas him, tosacan þam twelf apostolum, twa and hundseofontig leorningenihta, and sende hi twām and twām ætforan him to ælc þære byrig and stowe þe hē sylf toweard wæs. *Æ. H. ii. 528*; cf. i. 26.

10. 2-7. Drihten cwæð: þæt gerip is micel, and ða rifteras fæwa. . . . Biddað þæs geripes hlāford þæt hē asende wyrhtan to his geripe. . . . Farað; efne, ic sende eow swā-swā lamb betwux wulfum. . . . Ne here ge mid eow pusan, oððe codd, nē gescy. . . . Ne gecyrre ge nænne mann be wege. . . . On swā hwilcum huse swā ge incumað, cweðað ærest: Wunige sib on ðisum huse. And gif þær bið sibbe bearn, eower sib wunað ofer ðam huse; gif on ðam huse ne bið sibbe bearn, eower sibb gewent eft to eow. . . . Wuniað on þam huse ðe ge to cumað, etende and drincende þæt þæt hi habbað eow to sylenne. . . . Soðlice se wyrhta is wurðe his mēdo. *Æ. H. ii. 530, 532, 534*.

8. 54, 55. Ipse autem tenens manum eius clamavit, dicens: Puella, surge. Et reversus est spiritus eius, et surrexit continuo. Et iussit illi dari manducare.

9. 25. Quid enim proficit homo, si lucretur universum mundum, se autem ipsum perdat? . . .

9. 59, 60. Ait autem ad alterum: Sequere me. Ille autem dixit: Domine, permitte mihi primum

ire, et sepelire patrem meum. Dixitque ei Iesus: Sine ut mortui sepeliant mortuos suos; tu autem vade, et annuntia regnum Dei.

10. 1. Post hæc autem designavit Dominus et alios septuaginta duos, et misit illos binos ante faciem suam in omnem civitatem et locum, quo erat ipse venturus.

10. 2-7. Et dicebat illis: Messis quidem multa, operarii autem

¹ From *Mark 5. 41*, 'tibi dico.'

10. 16. Se ðe sow gehȳrsumað, hē gehȳrsumað mē ; and sē ðe sow forsihð, hē forsihð mē. *Æ. H. II. 30.*

¶ Se ðe sow gehȳrð, hē gehȳrð mē ; and sē ðe sow forsihð, hē forsihð mē. *Æ. H. II. 30.*

10. 27. *See Luke 18. 20-22.*

10. 38-42. Se Hælend becōm intō sumere eaðelican byrig ; and an wif, Martha gehāten, gelaðode hine tō hire gereorde. . . . Martha wæs swiðe bysig ymbe Drihtnes ðenunge ; and hire swuster Maria sæt stille æt Drihtnes fōtum, heorenigende his lare. Martha swanc, and Maria sæt æmtig. . . . Martha spræc cūðlice tō ðam Hælende, wolde þæt hē hēte hire swuster hire fylstan æt ðære ðenunge, þe heo micclum ymbhogode. þa belādode Drihten Marian, and cwæð : Martha, Martha, þu eart carful and bysig ymbe fela ðing ; witodlice an ðing is nȳd-behōf. . . . Maria gecðas þone selestan dæl, se ðe ne bið hire nēfre ætbrōden. *Æ. H. II. 438, 440.*

11. 1. þa cwædon hi tō ðam Hælende : Læof, tæce us hu wē magon us gebiddan. *Æ. H. I. 238.*

11. 2-4. *See Matt. 6. 9-13.*

11. 5. Se Hælend cwæð tō his leorningnihtum : Hwile sower is þe hæfð sumne frēond, and gæð him tō on middere nihte, and cwyð. . . . *Æ. H. I. 246.*

pauci. Rogate ergo dominum messis ut mittat operarios in messem suam. Itē; ecce ego mitto vos sicut agnos inter lupos. Nolite portare sacculum, neque peram, neque calceamenta, et neminem per viam salutaveritis. In quacumque domum intraveritis, primum dicite : Pax huic domui. Et si ibi fuerit filius pacis, requiescet super illum pax vestra; sin autem, ad vos revertetur. In eadem autem domo manete, edentes et bibentes quae apud illos sunt; dignus est enim operarius mercede sua. . . .

illum in domum suam. Et huic erat soror nomine Maria, quae etiam sedens secus pedes Domini, audiebat verbum illius. Martha autem satagebat circa frequens ministerium; quae stetit, et ait: Domine, non est tibi curae quod soror mea reliquit me solam ministrare? dic ergo illi ut me adiuvet. Et respondens dixit illi Dominus: Martha, Martha, sollicita es et turbaris erga plurima; porro unum est necessarium. Maria optimam partem elegit, quae non auferetur ab ea.

10. 16. Qui vos audit, me audit; et qui vos spernit, me spernit. . . .

11. 1. . . . Dixit unus ex discipulis eius ad eum: Domine, doce nos orare. . . .

10. 38-42. . . . Ipse intravit in quodam castellum; et mulier quaedam, Martha nomine, excepit

11. 5. Et ait ad illos: Quis vestrum habebit amicum, et ibit ad illum media nocte, et dicet illi. . . .

11. 8, 9. Gif hē ðurhwunað cnucigende, þonne ārist se hīredes ealdor for ðæs oðres onhrōpe, and him getiðað þæs ðe hē bitt, nā for frēondrædene, ac for his unstilnyse. . . . Biddað, and eow bið forgifen; sēcað, and gē gemetað; cnuciað, and eow bið geopenod. *Æ. H. i. 248, 250.*

|| Cnuciað, and eow bið geopenod. *Æ. H. ii. 572.*

11. 11-13. Hwile fæder wile syllan his cilde stān, gif hit hine hlāfes bitt? oþþe naddran, gif hit fises bitt? oððe þone wyrm ðrōwend, gif hit āges bitt? Gif gē cunnon, þā ðe yfele sind, syllan ðā gōdnyse eowrum bearnum, hū mīcele swiðor wile eower heofonlica Fæder forgyfan gōdne gāst him bidden-dum? *Æ. H. i. 250, 252.*

|| Gē ðe sind (synt) yfele. . . . *Æ. H. i. 254.*

11. 20. Gif ic on Godes fingre deofla ādræfe. . . . *Æ. H. ii. 204; cf. Matt. 12. 28.*

11. 27. Eadige sind þā innoðas þe hī gebæron, and ðā bræost þe swylce gesthton. *Æ. H. i. 84.*

11. 41. Syllað ðone oferēacan eow to ælmesdædum, and efne, ealle ðing eow beoð geclænsode. *Æ. H. ii. 328.*

12. 4, 5. Ic sēge eow mīnum frēondum: Ne beo gē afārede for ðam ehterum ðe þone lichaman ofsleað, and siððan nabbað hwæt hī mære doð. Ic ætsowige eow hwæne gē sceolon eow adrædan: ondrædað eow þone ðe mæg þone lichaman ofslean, and siððan ðā sawle on hellestule asendan. *Æ. H. ii. 542.*

11. 8, 9. Et si ille perseveraverit pulsans, dico vobis, etsi non dabit coelo dabit spiritum bonum pe-

tentibus se? 11. 20. Porro si in digito Dei eiicio daemonia. . . .

11. 27. . . . Beatus venter qui te portavit, et ubera quae suxisti.

11. 41. Verumtamen quod superest date eleemosynam, et ecce, omnia munda sunt vobis.

11. 11-13. Quis autem ex vobis patrem petit panem, numquid lapidem dabit illi? aut piscem, numquid pro pisce serpentem dabit illi? aut si petierit ovum, numquid porriget illi scorpionem? Si ergo vos cum sitis mali, nostis bona data dare filiis vestris, quanto magis Pater vester de 12. 4, 5. Dico autem vobis amicis meis: Ne terreamini ab his qui occidunt corpus, et post haec non habent amplius quid faciant. Ostendam autem vobis quem timeatis: timete eum qui, postquam occiderit, habet potestatem mittere in gehennam. . . .

12. 16-21. Sum welig mann wæs on worulde, and his wæstmas genihtsumlice þugon. Ða smæde se rīca, and cwæð: Hwæt dō ic lā, nū ic næbbe hwær ic mæge ealle mīne wæstmas gegaderian? Eft hē cwæð: Ic wille rīman mīnne bērtūn, and mīne bērnū geēacnian, and ðider gegadrian ealle mīne wæstmas, and cweðan tō mīnre sǣwle: Mīn sǣwul, ðū hæfst fela gōd tō manegra gēara brice; gerest ðe nū, and et, and drinc, and gewistfulla. Ða cwæð God tō ðām rīcan: Ðū stunta, nū tō-niht ðū scealt ðīn līf alāetan; hwæs bæð þonne þīne teolunga? Swā bið sē ðe him sylfum goldhordað, and nis on Gode welig. *Æ. H. ii. 104.*

12. 23-25. *See Matt. 6. 24-27.*

12. 27. *See Æ. H. ii. 464.*

12. 35. Bēon sower lēndena ymbgyrde, and sower lēhtfatu byrnende. *Æ. H. ii. 564.*

12. 37. . . . þæt hē deð his hālgan sittan, and hē sylf farende him ðenað. *Æ. H. ii. 442.*

12. 47. Se ðeowa ðe wāt his hlāfordes willan, and nele hine gefrēman, sceal bēon gewitnod mid micclum wītum. *Æ. H. ii. 338.*

12. 49. Ic com tō ðī þæt ic wolde sēndan fȳr on eorðan, and ic wylle þæt hit byrne. *Æ. H. i. 322.*

13. 6-9. Sum hiredes hlāford hæfde āplantod ān fīctreow binnon his wingearde, and cōm æfter fyrste tō ðām treowe, sōhte wæstm ðæron, and nænne ne gemette. Hē cwæð ðā tō þæs wingeardes biggengan: Efne, nū ðreo gear ic sōhte wæstm on

12. 16-21. . . . *Hominis cuiusdam* divitis uberes fructus ager attulit. Et cogitabat intra se dicens: Quid faciam, quia non habeo quo congregem fructus meos? Et dixit: Hoc faciam: Destruam horrea mea, et maiora faciam; et illuc congregabo omnia quae nata sunt mihi, et bona mea. Et dicam animae meae: Anima, habes multa bona posita in annos plurimos; requiesce, comede, bibe, epulare. Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt a te; quae autem parasti, cuius erunt? Sic est qui sibi thesaurizat, et non est in Deum dives.

12. 35. *Sint lumbi vestri praecincti, et lucernae ardentes. . . .*

12. 37. . . . *Faciet illos discumbere, et transiens ministrabit illis.*

12. 47. *Ille autem servus, qui cognovit voluntatem domini sui, et non praeparavit, et non fecit secundum voluntatem eius, vapulabit multis.*

12. 49. *Ignem veni mittere in terram, et quid volo nisi ut accendatur?*

13. 6-9. . . . *Arborem fici habebat quidam plantatam in vinea sua, et venit quaerens fructum in illa, et non invenit. Dixit autem ad cultorem vineae: Ecce anni tres sunt ex quo venio quaerens*

ðisum fctreowe, and nænne ne funde; forceorf hit; to hwi
hremð hit ðisne stede? Se biggenga him andwyrde: Hlāford,
læt hit standan gearlanges, oð-þæt ic hit bedelfe, and mid meoxe
bewurpe, and hit witodlice wæstm wyrð; gif hit ðonne beran
nele, ðu cymst and forceyfst hit. *Æ. H. ii. 406, 408.*

14. 11. *See Luke 18. 12-14.*

14. 16. Sum man gearcode micle feorme, and ðærtō manega gelað-
ode. *Æ. H. ii. 370.*

14. 17, 18. Ealle mine ðing sind gegearcode. . . . Hī ealle samod
hī belādiað. Se forma cwæð: Ic bohte sēne tūn, and mē
is neod tō farene, and ðone gesēon; ic bidde ðe, belāda
me. *Æ. H. ii. 372.*

14. 19. Sum oðer cwæð: Ic bohte fīf getȳmu oxena, and ic wille
faran fandian ðēra. . . . Ic bidde ðe þæt ðu mē lādige.

Æ. H. ii. 372, 374.

14. 20-24. Se ðrida cwæð: Ic hæbbe nū gewīfod, and forðī tō
ðære feorme cuman ne mæg. . . . Se ðeowa gecyrde hām, and
sæde his hlāforde ðēra gelaðodra forsewennysse. Se hlāford ða
gehāthyrte cwæð tō his ðeowan: Far ārdlice geond þās strēta
and wīc, and gegadera ðearfan and ālsfede, blinde and healte,
and gelād hider inn. . . . Se ðeowa cwæð: Hlāford, hit is
gedon swā ðu hēte, and hēr gýt is rȳmet sēmtig. . . . Be ðām
cwæð se hlāford tō ðan ðeowan: Far nū geond wegas and hēgas,
and nȳd hī inn tō farene, þæt mīn hūs beo gefylled. . . . Ic
sēge sow tō sōðan þæt nān ðēra wera ðe, gelaðode, cuman
noldon, ne onbirigð mīnes gereordes. *Æ. H. ii. 374, 376.*

fructum in ficulnea hac, et non
invenio; succide ergo illam; ut
quid etiam terram occupat? At
ille respondens, dicit illi: Domine,
dimitte illam et hoc anno, usque
dum fodiam circa illam, et mittam
stercora, et siquidem fecerit
fructum; sin autem, in futurum
succides eam.

14. 16. . . . Homo quidam fecit
coenam magnam, et vocavit
multos.

14. 17, 18. . . . Iam parata sunt
omnia. Et coeperunt simul omnes
excusare. Primus dixit ei: Villam

emi, et necesse habeo exire, et
videre illam; rogo te, habe me
excusatum.

14. 19. Et alter dixit: Iuga boum
emi quinque, et eo probare illa;
rogo te, habe me excusatum.

14. 20-24. Et alius dixit: Uxorem
dixi, et ideo non possum venire.
Et reversus servus nuntiavit haec
domino suo. Tunc iratus pater-
familias dixit servo suo: Exi cito
in plateas et vicos civitatis, et
pauperes, ac debiles, et caecos, et
claudos introduce huc. Et ait
servus: Domine, factum est ut

14. 26. Se ðe tō mē cymð, ne mæg he beon mīn leorningcniht, buton he his wif hatige. *Æ. H. i. 308.*
15. 1-7. Gerēfan and synfulle mēn genēalæhton ðām Hælende, and woldon his lāre gehýran. Þā ceorodon ðā sunderhālgan and ðā bōceras Iudeiscre ðeode, forðan ðe se Hælend underfēng ðā synfullan, and him mid gereordode. Þā sǣde se Hælend ðām Iudeiscum bōcerum ðis bigspel : Hwile ēower hæfð hundtēontig scēapa. . . . Hwile ēower hæfð hundtēontig scēapa, and gif he forlȳsð an ðāra scēapa, ðonne forlæt he ðā nigon and hundnigontig on wēstene, and gæð sēcende þæt an ðe him losode? . . . Ða-ða he hit gemette, he hit bær on his exlum tō ðære ēowde bliissigende. . . . He gelaðode his frýnd and his nēhgebūras. . . . He cwæð: Blissiað mid mē, forðan ðe ic gemette mīn forlorene scēap. . . . Ic sēge ēow, māre bliss bið on heofonum be anum synfullan mēn, gif he his synna mid dǣdbōte behrēowsað, ðonne sý be nigon and hundnigontig rihtwisum ðe nānre behrēowsunge ne behōfiað. *Æ. H. i. 338, 340.*
15. 8. *See Æ. H. i. 342.*
15. 10. . . . þæt micel blis wære on heofonum be anum dǣdbetan. *Æ. H. i. 350.*
16. 9. Tiliað ēow frēonda on Godes ðearfum, þæt hi on ēowrum gegendungum onfōn ēow intō ēcum eardungstōwum. *Æ. H. i. 337.*

imperasti, et adhuc locus est. Et ait dominus servo: Exi in vias et sepes, et compelle intrare, ut impleatur domus mea. Dico autem vobis quod nemo virorum illorum qui vocati sunt gustabit coenam meam.

14. 26. . . . Si quis venit ad me, et non odit . . . uxorem, non potest meus esse discipulus. . . .
15. 1-7. Erant autem appropinquantes ei publicani et peccatores, ut audirent illum. Et murmurabant Pharisei et scribae, dicentes: Quia hic peccatores recipit, et manducat cum illis. Et ait ad illos parabolam istam, dicens: Quis ex vobis homo qui habet centum oves, et si perdiderit unam ex illis, nonne dimittit nonagin-

ta novem in deserto, et vadit ad illam quae perierat, donec inveniat eam? Et cum invenerit eam, imponit in humeros suos gaudens; . . . convocat amicos et vicinos, dicens illis: Congratulamini mihi, quia inveni ovem meam quae perierat. Dico vobis quod ita gaudium erit in coelo super uno peccatore poenitentiam agente, quam super nonaginta novem iustis qui non indigent poenitentia.

15. 10. . . . Gaudium erit coram angelis Dei super uno peccatore poenitentiam agente.
16. 9. . . . Facite vobis amicos de mammona iniquitatis, ut, cum defeceritis, recipiant vos in aeterna tabernacula.

16. 13. *See Matt. 6. 24-27.*

16. 15. *Gē rihtwisiað eow ætforan mannum ; and God cann eowere heortan. Æ. H. i. 404.*

16. 16. *Sēo ealde æ and witegan wæron oð Iohannes tōcyme ; siððan ongann godspelbodung. Æ. H. i. 354.*

16. 19, 20. *Sum welig man wæs mid purpuran and godeweþbe geglenged, and dæghwamlice mærllice leofode. Ða læg sum wædla æt¹ his geate, and his nama wæs Lazarus, se wæs lic-ðrōwere. Æ. H. i. 328.*

¶ *Sum rice man wæs. . . . Sum ðearfa wæs gehāten Lazarus.*

Æ. H. i. 330.

16. 21, 22, 24-28. *Ða genēalæhton ða hundas, and his wunda geliccedon. . . . Ða gelamp hit þæt se wædla gewāt, and englas fērodon his sǣwle tō ðæs heahfæderes wununge Abrahames ; and ðæs rīcan gāst æfter forðsiðe wearð on helle besenct. . . . Hē bæd þa Abraham mid earmlicere stemne þæt Lazarus mōste his tungan drýpan. . . . Se heahfæder Abraham him cwæð tō : Ðu, mīn bearn, bēo ðe gemyndig þæt ðu underfenge welan on ðinum life, and Lazarus yrmðe. . . . Betwux us and eow is gefæstnod micel ðrosm ; þeah hwa wille fram us tō eow, hē ne mæg, ne eac fram eow tō us. . . . Ða bearn him on mōd his gebrōðra gemynd, . . . and gyrnde forðr þæt Lazarus hr mōste warnigan, þæt hr ne becōmon tō his sūsle. Æ. H. i. 330, 332, 334.*

16. 15. . . . *Vos estis qui iustificatis vos coram hominibus ; Deus autem novit corda vestra. . . .*

16. 16. *Lex et prophetae usque ad Ioannem ; ex eo regnum Dei evangelizatur. . . .*

16. 19, 20. *Homo quidam erat dives, qui induebatur purpura et bysso, et epulabatur quotidie splendide. Et erat quidam mendicus, nomine Lazarus, qui iacebat ad ianuam eius, ulceribus plenus.*

16. 21, 22, 24-28. . . . *Canes veniebant, et lingebant ulcera eius. Factum est autem ut moreretur mendicus, et portaretur ab angelis in sinum Abrahae. Mortuus est autem et dives, et sepultus est in*

inferno. . . . Et ipse clamans dixit : Pater Abraham, miserere mei, et mitte Lazarum, ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam. . . . Et dixit illi Abraham : Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala ; . . . et in his omnibus inter nos et vos chaos magnum firmatum est, ut hi, qui volunt hinc transire ad vos non possint, neque inde huc transmeare. Et ait : Rogo ergo te, pater, ut mittas eum in domum patris mei—habeo enim quinque fratres—ut testetur illis, ne et ipsi veniant in hunc locum tormentorum.

¹ Thorpe, 'at.'

16. 31. Se heahfæder him andwyrde : Gif hi forseoð Moyses æ and
ðæra witegena bodunga, nellað hi gelyfan, þeah hwā of deaðe
arise. *Æ. H. i. 334.*

18. 9-11. Drihten sæde þis bigspel be sumum mannum þe on him
sylfum truwodon þæt hi rihtwīse wæron, and oðre forsawon, þus
cweðende : Twegen men eodon into Godes temple hi to gebid-
denne ; an wæs sunderhālga, and oðer wæs openlice synful. . . .
Hē cwæð : God ! ic ðancige ðe þæt ic ne eom nā swilce oðre
men. *Æ. H. ii. 426, 428.*

|| Ic ne eom swilce swā ' oðre men. *Æ. H. ii. 428.*

18. 12-14. Ic fæste twegen dagas on ðære wucan, and ic teoðie ealle
mine æhta. . . . Se synfulla stōd feorran, gecnāwe his mis-
dæda, and ne dorste his eagan upāhebban, ac slōh his brēost,
þus cweðende : . . . God Ælmihtig, gemiltsa mē synfullum. . . .
Soð ic eow secge : Hē eode hām gerihtwisod fram ðam oðrum.
. . . . Ælc ðæra ðe hine onhefð bið geæadmēt, and sē ðe hine
sylfne geæadmēt, sē bið āhafen. *Æ. H. ii. 428, 430, 432.*

|| Ælc ðæra þe hine onhefð, hē sceal beon geæadmēt ; and sē
ðe hine geæadmēt, hē sceal beon āhafen. *Æ. H. i. 202.*

|| Ælc ðæra ðe hine onhefð bið geæadmēt, and sē ðe hine
geæadmēt bið geuferod. *Æ. H. i. 362.*

|| Ælc ðæra ðe hine onhefð bið geæadmēt, and sē ðe hine
geæadmēt, hē bið āhafen. *Æ. H. i. 512.*

18. 15, 16. *See Matt. 19. 13, 14.*

18. 18. Sum welig mann cōm to ðam Hælende, and feoll to his
fōtum², ðus cweðende : Eala ðu gōða lārēow, hwæt sceal ic dōn
þæt ic hæbbe þæt ece lif ? *Æ. H. ii. 400.*

16. 31. Ait autem illi : Si Moysen hominum. . . .

et prophetas non audiunt, neque
si quis ex mortuis resurrexerit
credent.

18. 9-11. Dixit autem et ad quosdam
qui in se confidebant tamquam
iusti, et aspernabantur ceteros,
parabolam istam : Duo homines
ascenderunt in templum ut
orarent : unus Phariseus, et alter
publicanus. Phariseus . . . haec
apud se orabat : Deus, gratias
ago tibi quia non sum sicut ceteri

18. 12-14. Ieiuno bis in sabbato ;
decimas do omnium quae possideo.
Et publicanus a longe stans,
nolebat nec oculos ad coelum
levare, sed percutiebat pectus
suum, dicens : Deus, propitius
esto mihi peccatori. Dico vobis :
Descendit hic iustificatus in do-
mum suam ab illo ; quia omnis
qui se exaltat humiliabitur : et
qui se humiliat exaltabitur.

18. 18. Et interrogavit eum quidam

¹ Thorpe, 'swilceswā.'

² From Mark 10, 17, 'genu flexo ante eum.'

18. 19. Nis nān man gōd būtan Gode anum. *Æ. H. i. 254.*
 18. 20-22. Gif ðū wylt becuman tō ðan scan life, heald þās bebodu¹: Ne ofslih ðū mann²; Ne unrihtthæm ðū; Ne stala ðū; Ne beo ðū læs gewita; Ārwurða þinne fæder and ðine mōdor; and, Lufa ðinne næxtan swā-swā ðe sylfne³. Ða andwyrde se rica, and cwæð: Ealle ðas þing ic heold symle fram minum geogoðhāde. Him andwyrde eft se Hælend, and cwæð: Ānes ðinges ðe is wana: far nū, and becōapa wið fēo ealle ðine æhta, and dæl ðearfum, and þu hæfst ðonne þinne goldhord on heofonan rice; and cum, and filig mæ. *Æ. H. ii. 400; cf. Exod. 20. 12 ff.*

|| Lufa ðinne næxtan swā-swā ðe sylfne. *Æ. H. ii. 340.*

18. 31-43. . . . Ðæt se Hælend genāme onsundron his twelf leorningnihtas⁴, and cwæð tō him: Efne, wē sceolon faran tō ðære byrig Hierusalem, and þonne beoð gefyllede ealle ða ðing þe wæron be mæ awritene þurh witegan. Ic sceal beon belæwed ðeodum, and hī doð mæ tō bysmore, and beswingað, and syððan ofsleað; and ic arise of deaðe on þam ðridan dæge. Þa nyston his leorningnihtas nān andgit þyssera worda. Ða gelamp hit þæt hī genæslæhton anre byrig þe is gehāten Hiericho, and ða sæt þær sum blind man be ðam wege; and, þa-þa hē gehyrde þæs folces fær mid þam

principes, dicens: Magister bone, quid faciens vitam aeternam possidebo?

18. 19. . . . Nemo bonus nisi solus Deus.
 18. 20-22. . . . Non occides; Non moechaberis; Non furtum facies; Non falsum testimonium dices; Honora patrem tuum et matrem. Qui ait: Haec omnia custodivi a iuventute mea. Quo audito, Iesus ait ei: Adhuc unum tibi deest: omnia quaecumque habes vende, et da pauperibus, et habebis thesaurum in coelo; et veni, sequere me.

18. 31-43. Assumpsit autem Iesus duodecim, et ait illis: Ecce, ascendimus Ierosolymam, et consummabuntur omnia quae scripta sunt per prophetas de Filio hominis. Tradetur enim gentibus, et illudetur, et flagellabitur, et conspuetur; et, postquam flagellaverint, occident eum; et tertia die resurget. Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intelligebant quae dicebantur. Factum est autem, cum appropinquaret Iericho, caecus quidam sedebat secus viam; . . . et cum audiret turbam

¹ From Matt. 19. 17, 'Si autem vis ad vitam ingredi, serva mandata.'

² The order from Matt. 19. 18, 'Non homicidium facies; Non adulterabis.'

³ From Matt. 19. 19, 'Diligis proximum tuum sicut teipsum.'

⁴ From Matt. 20. 17, 'duodecim discipulos secreto.'

Hælende, ða æcsode hē hwā þær ferde. Hī cwædon him tō þæt þæt wære ðæs Hælendes fæ. Þa begann hē tō hrýmenne, and cwæð : Hælend, Dauides bearn, gemiltsa mīn. Ða mēn þe beforan þām Hælende ferdon ciddon ongean ðone blindan, þæt hē suwian sceolde. Hē clypode þa miccle swiðor : Hælend, Dauides bearn, gemiltsa mīn. Þa stōd se Hælend, and het lædan þone blindan tō him. Þa-ða hē genealæhte, þa æcsode se Hælend hine : Hwæt wylt ðu þæt ic þe dō ? Hē cwæð : Drihten, þæt ic mage gesson. And se Hælend him cwæð tō : Lōca nū ; þīn gelsafa hæfð ðe gehæled. And hē ðærrihte geseah, and fyligde þām Hælende, and hine mærsode. Þa eal þæt folc, þe þæt wundor geseh, hērede God mid micelre onbryrdnysse. *Æ. H. i. 152.*

|| Ic arise of deaðe on þām ðriddan dæge. *Æ. H. i. 152.*

|| Hælend, Dauides bearn, gemiltsa mīn. *Æ. H. i. 156.*

|| Hwæt wilt ðu þæt ic ðe dō ? *Æ. H. i. 152.*

|| Lā leof, dō þæt ic mæge gesson. *Æ. H. i. 152.*

|| Lōca nū ; þīn gelsafa ðe gehælde. *Æ. H. i. 152.*

19. 2-6. Zacheus wæs sum rice mann ; and cēpte þæs Hælendes fæ, and wolde gesson hwilc hē wære, ac hē ne mihte for ðære menigu ðe him mid ferde, forðanðe hē wæs scort on wæstmæ. Þa forarn hē ðam Hælende, and stah uppon an treow, þæt hē hine gesson mihte. Crist ða beseah upp wið þæs rīcan, and cwæð : Zachee, stih ærdlice adun, forðanðe me gedafenað þæt ic nū tō-dæg þe gecyrre. Zacheus ða swyftlice of ðam treowe alihte, and hine blissigende underfeng. *Æ. H. i. 38.*

praetereuntem, interrogabat quid hoc esset. Dixerunt autem ei quod Iesus Nazarenus transiret. Et clamavit, dicens : Iesu, fili David, miserere mei. Et qui praeibant increpabant eum ut taceret. Ipse vero multo magis clamabat : Fili David, miserere mei. Stans autem Iesus iussit illum adduci ad se. Et cum appropinquasset, interrogavit illum, dicens : Quid tibi vis faciam ? At ille dixit : Domine, ut videam. Et Iesus dixit illi : Respice ; fides tua te salvum fecit.

Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs, ut vidit, dedit laudem Deo.

19. 2-6. Et ecce vir nomine Zachaeus ; et hic princeps erat publicanorum, et ipse dives ; et quaerebat videre Iesum quis esset, et non poterat prae turba, quia statura pusillus erat. Et praecurrens ascendit in arborem symcomorum ut videret eum. . . . Suspiciens Iesus vidit illum, et dixit ad eum : Zachaeus, festinans descende, quia hodie in domo tua

19. 8-10. Ða æstod he ætforan him, and him anmōdlice tō cwæð: Drihten, efne, ic tōdæle healfne dæl minra gōða ðearfum; and swā-hwæt-swā ic mid fæcne berȳpte, þæt ic wylle be fēowerfealdum forgyldan. Drihten him tō cwæð: Nū tō-dæg is ðisum hirede hæl gefrēmmēd, forðanðe he is Abrahames ofspring. Ic cōm tō sēcenne and tō gehælenne þæt þe on mancynne losode. *Æ. H. i. 52.*

|| . . . Zacheus, se ðe healfes his æhta þearfum dælde, and mid healfum dæle forgeald be fēowerfealdum swā-hwæt-swā he ær on unriht be anfealdum rēafode. . . . *Æ. H. i. 130, 132.*

19. 25. *See Matt. 25. 24-30.*

19. 41, 42. Ða-ðā he genēalæhte þære ceastre, and he hi geseah, ðā weop he ofer hi. . . . Drihten cwæð tō ðære byrig: Gif þu wistest hwæt þe tōweard is, þonne weope ðu mid mē¹. Witodlice on ðisum dæge þu wunast on sibbe; ac ðā tōweardan wraca sind nū bediglode fram ðinum ēagum. *Æ. H. i. 402, 404.*

|| On ðysum dæge þu wunast on sibbe; ac sēo tōwearde wracu is nū bediglod fram ðinum ēagum. *Æ. H. i. 402.*

19. 43, 44. Se tȳma cymð þæt ðine fȳnd ðes ymbsettad mid ymbtrymninge, and ðes on ælce healfes genyrwiað, and tō eorðan þes æstreccað, and ðine bearn samod ðe on ðes sind. . . . And hi ne forlætað on ðes stān ofer stāne. *Æ. H. i. 402, 410.*

|| Forðanþe ðu ne oncnēowe ðone tīman ðīnre genēosunge. *Æ. H. i. 404.*

19. 45, 46. Drihten adræfde of ðam temple ða cȳpmen, þus cweð-

oportet me manere. Et festinans descendit, et excepit illum gaudens.

19. 8-10. Stans autem Zachaeus, dixit ad Dominum: Ecce dimidium bonorum meorum, Domine, do pauperibus; et si quid aliquem defraudavi, reddo quadruplum. Ait Iesus ad eum: Quia hodie salus domui huic facta est, eo quod et ipse filius sit Abrahae. Venit enim Filius hominis quærere et saluum facere quod perierat.

19. 41, 42. Et ut appropinquavit,

videns civitatem flevit super illam, dicens: Quia si cognovisses et tu, et quidem in hac die tua, quae ad pacem tibi; nunc autem abscondita sunt ab oculis tuis.

19. 43, 44. Quia venient dies in te, et circumdabunt te inimici tui vallo, et circumdabunt te, et coangustabunt te undique, et ad terram prosternent te, et filios tuos qui in te sunt; et non relinquent in te lapidem super lapidem, eo quod non cognoveris tempus visitationis tuae.

19. 45, 46. Et ingressus in templum,

¹ Note the curious exegesis.

ende : Hit is awriten þæt mīn hūs is gebedhūs ; and gē hit habbað gedōn sceaðum tō screafe. *Æ. H. i. 406.*

|| Mīn hūs is gebedhūs ; and gē hit habbað gedōn sceaðum tō scræfe. *Æ. H. i. 410.*

19. 47. Hē . . . wæs lærende þæt folc dæghwomlice binnan ðam temple. *Æ. H. i. 406.*

|| And hē wæs tæcende dæghwomlice binnan ðam temple. *Æ. H. i. 412.*

20. 25. *See Matt. 22. 21.*

20. 35, 36. Nān wer ne wifað, nē wif ne ceorlað, nē tēam ne bið getýmed ; nē hī deaðes ne abyrigað siððan ; ac beoð englum gelice. *Æ. H. i. 238.*

21. 9. Ðonne gē gehýrað on middanearde gefeoht and sace, ne beo gē afyrhte ; þās ðing sceolon ærest cuman, ac ne bið swā-ðeah þærrihte sēo geendung. *Æ. H. ii. 538.*

|| Þās fræcednyssa sceolon ærest cuman, ac ne bið swā-ðeah þærrihte sēo geendung. . . . *Æ. H. ii. 538.*

21. 10, 11. Þeod ariſt ongēan þeode, and rice winð ongēan rice. . . . Micele eorðſtyrunga beoð geond stōwa. . . . Coða becumað. . . . Hunger bið. . . . Ōgan of heofenum, and micele tæcna. *Æ. H. ii. 538.*

|| Ðeod ariſt ongēan ðeode, and rice ongēan rice, and micele eorðſtyrunga beoð gehwær, and cwealm, and hunger. *Æ. H. i. 608.*

21. 12-19. Swā-ðeah ærðanþe ðas ðing gelimpað, man eht eower, belæwende on gesamnungum, and tēonde tō cynegum, and tō ealdormannum, and tō cwearternum, for mīnum naman. . . . Þis eow gelimpð sōðlice on gewitnyſſe. . . . Settað eornostlice on eowerum heortum, þæt gē ne þurfon aſmeagan hū gē

coepit eiicere vendentes in illo et ementes, dicens illis : Scriptum est quia domus mea domus orationis est ; vos autem fecistis illam speluncam latronum.

19. 47. Et erat docens quotidie in templo. . . .

20. 35, 36. Illi vero . . . neque nubent, neque ducent uxores ; neque enim ultra mori poterunt ; aequales enim angelis sunt. . . .

21. 9. Cum autem audieritis praelia et seditiones, nolite terri ; oportet primum haec fieri, sed nondum

statim finis.

21. 10, 11. Tunc dicebat illis : Surgens contra gentem, et regnum adversus regnum. Et terrae motus magni erunt per loca, et pestilentiae, et fames, terroresque de coelo, et signa magna erunt.

21. 12-19. Sed ante haec omnia iniicient vobis manus suas, et persequentur tradentes in synagogas et custodias, trahentes ad reges et praesides, propter nomen meum ; continget autem vobis in testimonium. Ponite ergo in cor-

andwyrðan sceolon. Ic soðlice sylle ðow mūð and wīsdōm, þām ne magon wīstandan nē wīðcweðan ealle ðowere wīðerwinnan. . . . Gē beoð belāwede fram fæderum, and gebrōðrum, and fram mægum, and hī ðow tō ðeāðe gewācað. . . . Gē beoð andsæte eallum mannum for mīnum naman; and swa-ðeah ne losað ān hār of ðowerum hēafde. . . . On ðowerum geðylde ge geāhniað ðow ðowere sǣwla. Æ. H. ii. 540, 542, 544.

|| Ne sceal ðow beon forloren ān hār of ðowrum hēafde.

Æ. H. i. 236.

|| On ðowrum geðylde ge habbað ðowere sǣwla. Æ. H. ii. 92.

21. 25. Tācna beoð on sunnan, and on mōnan, and on steorrum; and on eorðan ðeoda ofðricgednys, for gemencgednysse sǣlicra yða and swāges. Æ. H. i. 608.

|| Tācna gewurðað on sunnan, and on mōnan, and on steorrum; and on eorðan bið þeoda ofðryccednys. Æ. H. i. 608.

21. 26-33. Menn forðsariað for ðgan, and andbridunge ðāra ðinga þe becumað ofer ealne middangeard; witodlice heofonan mihta beoð āstyrode. . . . Þonne wē geseoð mannes Bearn cumende on wolcnum, mid micelre mihte and mægenðrymme. . . . Þonne ðas wundra ongyннаð, āhebbað þonne ðowre hēafda, and behealdað, forðanðe ðower alýsednysse geneālāhð. . . . Drihten cwæð: Behealdað þas fīctreowa, and ealle oðre trēowa; þonne hī sprytað, ðonne wite ge þæt hit sumorlāhð. Swā eac ge magon witan, ðonne ge ðas foresādan tācna geseoð, þæt Godes rice geneālāhð. . . . Soð ic ðow secege: Ne gewit ðeos mægð oð-þæt ealle ðas ðing gewurðað. . . . Heofen and eorðe gewitað; and mīne word nǣfre ne gewitað. Æ. H. i. 610, 612, 614, 616.

dibus vestris non praemeditari quemadmodum respondeatis. Ego enim dabo vobis os et sapientiam, cui non poterunt resistere et contradicere omnes adversarii vestri. Trademini autem a parentibus, et fratribus, et cognatis, et amicis, et morte afficient ex vobis. Et eritis odio omnibus propter nomen meum; et capillus de capite vestro non peribit. In patientia vestra possidebitis animas vestras.

21. 25. Et erunt signa in sole, et

luna, et stellis; et in terris pressura gentium, prae confusione sonitus maris et fluctuum.

21. 26-33. Arescentibus hominibus prae timore, et expectatione quae supervenient universo orbi; nam virtutes coelorum movebuntur. Et tunc videbunt Filium hominis venientem in nube cum potestate magna et maiestate. His autem fieri incipientibus, respicite, et levate capita vestra, quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte

21. 34. Bæoð wære þæt sowere heortan ne bæon gehæfgode mid oferfyllre, and druncennysse, and mid woruldearum, and se færlica dæað becume ofer eow. *Æ. H. ii. 22.*
22. 3-5. Hwæt, ða se deofol into Iudan bestop, an ðæra twelfa Drihtnes ðegenas. And he sōna eode to ðæra Iudeiscra ræde, and openlice befrān hwæt hi him fēos geuðon, gif he ðone Hælend him belāwan mihte¹. Hi ða þæs fægnodon, and þæt feoh gesetton on ðrittig scillingum¹. *Æ. H. ii. 242; cf. i. 26.*
22. 19. *See Matt. 26. 26-28, note.*
22. 38. Þær wæron twa swurd siflice gebrōhte to ðam wiðerstealle, gif hit swā Crīst wolde. *Æ. H. ii. 248.*
22. 50. *See Matt. 26. 51-54, note 2.*
22. 51. *See Æ. H. ii. 246.*
22. 61. *See Matt. 26. 69-75, note 2.*
22. 63-65. *See Matt. 26. 67, 68, and note.*
23. 3. *See Matt. 27. 11.*
23. 7-9. Ða gemunde se ealdormann þæt Herodes wæs on ðære scire ða, and āsende Crīst him to. Herodes siflice wæs swiðe gebliissod mid ðære gesihðe, for his swiðlicum tæcnum, and wolde gesēon sum wundor fram him; ac Crīst him nolde nān ðing to gecweðan. *Æ. H. ii. 250.*
23. 11-16. Ða forseah Herodes hine swiðe mid his hirede, and be his hwitum rēafum hūxlice spræc, and āsende hine sōna to ðam

ficulneam, et omnes arbores; cum producunt iam ex se fructum, scitis quoniam prope est aestas. Ita et vos cum videritis haec fieri, scitote quoniam prope est regnum Dei. Amen dico vobis quia non praeteribit generatio haec donec omnia fiant. Coelum et terra transibunt; verba autem mea non transibunt.

21. 34. Attendite autem vobis, ne forte graventur corda vestra in crapula et ebrietate, et curis huius vitae, et superveniat in vos repentina dies illa.

22. 3-5. Intravit autem Satanas in Iudam, . . . unum de duodecim.

Et abiit, et locutus est cum principibus sacerdotum et magistratibus. . . . Et gavisus sunt. . . .

22. 38. At illi dixerunt: Domine, ecce duo gladii hic. At ille dixit eis: Satis est.

23. 7-9. Et ut cognovit quod de Herodis potestate esset, remisit eum ad Herodem, qui et ipse Ierosolymis erat illis diebus. Herodes autem, viso Iesu, gavisus est valde; . . . audierat multa de eo, et sperabat signum aliquod videre ab eo fieri. . . . Ipse nihil illi responderebat.

23. 11-16. Sprevit autem illum Herodes cum exercitu suo, et illudit

¹ From Matt. 26. 15, 'Et ait illis: Quid vultis mihi dare, et ego vobis eum tradam? At illi constituerunt ei triginta argenteas.'

foresædan Pilate; and hi wurdon ðā gefrýnd for ðære dæde; swā-swā hi nāron nāfre ær on life. Þā clypode Pilatus eft to ðam folce, cwæð be ðam Hælende þæt hē unscyldig wære, forðanðe Herodes nē hē eac ne mihte nænne gylt on him to deaðe afindan: cwæð þæt hē wolde hine beswingan, and to life alætan. *Æ. H. ii. 252; cf. i. 47a.*

23. 32. Ðær wæron gelædde mid ðam lifigendan Drihtne twægen scyldige sceaðan, for heora synnum to hōnne. *Æ. H. ii. 254.*

23. 34. Mīn heofenlica Fæder, ic ðe nū bidde, forgif ðas dæde þisum gedwolmannum, forðanðe hi nyton hwæt hi nū dōð.

Æ. H. ii. 256; cf. ii. 25a.

|| Mīn Drihten, miltsa him; nyton hi hwæt hi dōð. *Æ. H. ii. 34.*

23. 39-43. An ðæra sceaðena eac swilce clypode: Gif ðu Hælend Crist sý, gehæl ðe and us. Þā andwyrde se oðer, hine ðreagende: Hwæt ðu lā, earming, ne ondrætst ðu ðe God? Wit synd gewitnode for wælhreawum dædum, and þes hālga Hælend hangað hær unscyldig. Eft ða se ylca clypode to Criste: Gemun ðu mīn, Drihten, þonne ðu mihtig becymst to ðinum āgenum rice, roderes Wealdend¹! Se Hælend him cwæð to mid sōðum behæte: Nū to-dæg ðu bist on neorxena wange mid mē. *Æ. H. ii. 256.*

|| Drihten, geðenc mīn þonne ðu to þinum rice becymst. Crist him andwyrde: Sōð ic þe sēge: Nū to-dæg þu bist mid mē on neorxnawanges myrhðe. *Æ. H. i. 56.*

|| Drihten, bæo mīn gemyndig þonne ðu cymst to ðinum rice. Drihten him andwyrde: Sōð ic ðe sēge: Nū to-dæg þu bist mid mē on neorxena wange. *Æ. H. ii. 7a.*

indutum veste alba, et remisit ad Pilatum. Et facti sunt amici Herodes et Pilatus in ipsa die; nam antea inimici erant ad invicem. Pilatus autem, convocatis principibus sacerdotum, et magistratibus, et plebe, dixit ad illos: . . . Nullam causam inveni in homine isto ex his in quibus eum accusatis. Sed neque Herodes; nam remisi vos ad illum, et ecce nihil dignum morte actum est ei.

Emendatum ergo illum dimittam.

23. 32. Ducebantur autem et alii duo nequam cum eo, ut interficerentur.

23. 34. Pater, dimitte illis; non enim sciunt quid faciunt. . . .

23. 39-43. Unus autem de his qui pendebant latronibus blasphemabat eum, dicens: Si tu es Christus, salvum fac te ipsum et nos. Respondens autem alter, increpabat eum, dicens: Neque

¹ A poetical epithet; indeed the speech might be printed as two lines of alliterative verse.

23. 44. *See* Matt. 27. 45.
 23. 46. *See* Matt. 27. 50-53, note 2.
 23. 48. And sēo oðer mēnigū ðe ðær mid stōdon beoton heora brēost, būgende tō Gode. *Æ. H. ii. 258.*
 23. 56. *See* *Æ. H. i. 220.*
 24. 1. *See* *Æ. H. i. 220.*
 24. 13, 14. Eodon twēgen Drihtnes leorningnihtas tō ānre byrig, sēo wæs fīf mīla fram Hierusalem, Emmaus gehāten; þā eodon hī, sprecende ymbe þæs Hælendes prōwunge him betwȳnan. *Æ. H. ii. 284.*
 24. 25 ff. *See* *Æ. H. ii. 284, 286.*
 24. 36-39. Þā sēt nēxtan cōm se Hælend tō his leorningnihtum, þær hī gegaderode wæron, and cwæð him tō: Sȳ sibb betwux eow; ic hit eom, ne bēo gē nā afyrhte. Þā wurdon hī āfārede, and wendon þæt hit sum gāst wære. Ðā cwæð he him tō: Hwī sind gē āfārede, and mislice ðencað be mē? Scēawiað mīne handa and mīne fēt, þe wæron mid næglum þurhdrifene. Grāpiað and scēawiað; gif ic gāst wære, ðonne nāfde ic flāsc and bān. *Æ. H. i. 220.*
 24. 42, 43. . . . þæt Crīst æte æfter his æriste gebrædne fisc and hunies bēobrēad. *Æ. H. ii. 292; cf. i. 296.*
 24. 50, 51. And he lādde hī ðā ut of ðære byrig up tō ānre dūne

tu times Deum, quod in eadem damnatione es? Et nos quidem iuste, nam digna factis recipimus; hic vero nihil mali gessit. Et dicebat ad Iesum: Domine, memento mei cum veneris in regnum tuum. Et dixit illi Iesus: Amen dico tibi: Hodie mecum eris in paradiso.

23. 48. Et omnis turba eorum qui simul aderant ad spectaculum istud, et videbant quae fiebant, percutientes pectora sua revertebantur.

24. 13, 14. Et ecce, duo ex illis ibant ipsa die in castellum, quod erat in spatio stadiorum sexaginta ab Ierusalem, nomine Emmaus; et ipsi loquebantur ad invicem de his omnibus quae acciderant.

24. 36-39. Dum autem haec loquuntur, stetit Iesus in medio eorum, et dicit eis: Pax vobis: ego sum; nolite timere. Conturbati vero et conterriti, existimabant se spiritum videre. Et dixit eis: Quid turbati estis, et cogitationes ascendunt in corda vestra? Videte manus meas et pedes, quia ego ipse sum; palpate, et videte; quia spiritus carnem et ossa non habet, sicut me videtis habere.

24. 42, 43. At illi obtulerunt ei partem piscis assi, et favum mellis. Et cum manducasset coram eis. . . .

24. 50, 51. Eduxit autem eos foras in Bethaniam, et, elevatis manibus suis, benedixit eis. Et factum est,

ðe is gecweden Mons Oliueti¹, and hr geblētsode upāhafenum handum. þā mid þære blētsunge fērde hē tō heofonum.

Æ. H. i. 294, 296; cf. Acts 1. 9-15.

24. 52. See Acts 1. 9-15, note.

JOHN.

1. 1-3. On frymðe wæs Word, and þæt Word wæs mid Gode, and þæt Word wæs God. Þis wæs on frymðe mid Gode. Ealle ðing sind þurh hine geworhte; and nis nān þing buton him gesceapen. Æ. H. i. 70; cf. i. 280.

|| On frymðe wæs Word, and þæt Word wæs mid Gode, and þæt Word wæs God. Æ. H. i. 40, 358.

1. 9. See Æ. H. i. 294.

1. 14. Þæt ylce Word wæs geworden flæsc, and wunode on us, þæt wē hine geson mihton. Æ. H. i. 40.

1. 18. Hē wæs æfre on ðæs Fæder bōsme. Æ. H. i. 280, 282.

1. 23. See Isa. 40. 3, 4.

1. 29, 30. Ðā-ða Iohannes hine geseah cumende tō him, þā cwæð hē be him: Hēr gæð Godes Lamb, se ðe ætbrȳt and adȳlegað middaneardes synna. Be ðysum ic sæde eow ær: Sē ðe æfter mē cymð, hē is beforan me; forðanðe hē wæs ær ic gewurde.

Æ. H. ii. 38.

|| Lōca nū! Efne, hēr gæð Godes Lamb, se ðe ætbrēt middan-geardes synna. Æ. H. i. 358.

|| Þu Godes Lamb, ðe ætbrētst middaneardes synna. Æ. H. ii. 264.

|| . . . þæt hē wære Godes Lamb, se ðe ætbrūde middaneardes synna. Æ. H. ii. 40.

1. 32. See Æ. H. i. 104.

2. 1, 2. Gifta wæron gewordene on ānum tūne ðe is gecīged

dum benediceret illis, recessit ab eis, et ferebatur in coelum.

et habitavit in nobis. . . .

1. 18. . . . Qui est in sinu Patris. . . .

1. 29, 30. Altera die vidit Iohannes Iesum venientem ad se, et ait: Ecce Agnus Dei, ecce qui tollit peccatum mundi. Hic est de quo dixi: Post me venit vir qui ante me factus est; quia prior me erat.

2. 1, 2. Et die tertia nuptiae factae sunt in Cana Galilaeae; et erat

JOHN.

1. 1-3. In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil quod factum est.

1. 14. . . . Verbum caro factume st,

¹ From Acts 1. 12, 'a monte, qui vocatur Oliveti.'

- Chana, on čām Galileiscan earde; and čār wæs Maria, þæs Hælendes mōder. Se Hælend wæs eac gelačod tō þām giftum. *Æ. H. ii. 54; cf. i. 58.*
2. 2. Wīn ātēorode sēt čām giftum. *Æ. H. ii. 54.*
 || Þā gelamp hit þæt sēt čām giftum wīn wearð ātēorod.
Æ. H. i. 58.
2. 4. Drihten cwæð tō his mēder: Fāmne, hwæt is mē and čē tō čān? *Æ. H. ii. 54.*
2. 6. Æt þām giftum wāron gesette six stānene wāterfatu, āfter čāra Iudeiscra clānsunge, healdende ānflīge twyfealde gemetu, oðče prýfealde. *Æ. H. ii. 56; cf. i. 58.*
2. 7 ff. *See Æ. H. i. 58, 168.*
2. 10, 11. Se drihtealdor cwæð tō čām brýdguman: Ælc man sylð on forandæge his gōde wīn, and þæt waccre þonne ča gebēoras druncnið; þu soðlice heolde þæt gōde wīn oð čiss. . . . Þis tācn worhte se Hælend on angynne his wundra, on čām Galileiscan Chana, and geswutelode his wuldor; and his leorningcnihtas on hine gelyfdon. *Æ. H. ii. 70, 72; cf. i. 26.*
2. 14. Ðār sēton myneteras, and čār wāron gecýpe hryčeru, and scēp, and culfran. *Æ. H. i. 406.*
 || Ðār wāron gecýpe oxan, and scēp, and culfran, and þær sēton myneteras. *Æ. H. i. 412.*
2. 15. Hē worhte āne swīpe of rāpum, and hī ealle mid gebēate utāscynde. *Æ. H. i. 406.*
 || Mid swīpe čā cýpan utādrāfde. *Æ. H. i. 410.*
3. 3. Buton gehwā bēo tuwa ācenned, ne mæg hē nā faran intō heofonan rice. *Æ. H. ii. 10.*

mater Iesu ibi. Vocatus est autem et Iesus . . . ad nuptias.

2. 3. Et deficiente vino. . . .
2. 4. Et dicit ei Iesus: Quid mihi et tibi est, mulier? . . .
2. 6. Erant autem ibi lapideae hy-driae sex positae secundum puri-ficationem Iudaeorum, capientes singulae metretas binas vel ter-nas.
2. 10, 11. Et dicit ei: Omnis homo primum bonum vinum ponit; et, cum inebriati fuerint, tunc id quod deterius est; tu autem ser-

vasti bonum vinum usque adhuc. Hoc fecit initium signorum Iesus in Cana Galilaeae, et manifestavit gloriam suam; et crediderunt in eum discipuli eius.

2. 14. Et invenit in templo vendentes boves, et oves, et columbas, et numularios sedentes.
2. 15. Et cum fecisset quasi flagel-lum de funiculis, omnes eiecit de templo. . . .
3. 3. . . . Nisi quis renatus fuerit denuo, non potest videre regnum Dei.

3. 5. Buton gehwā beo geedcenned of wætere and of ðān Hālgan Gāste, ne mæg hē faran intō Godes rīce. *Æ. H. ii. 12.*
 || Buton gehwā beo geedcenned of wætere and of þām Hālgum Gāste, ne mæg hē faran intō heofenan rīce. *Æ. H. i. 94.*
3. 17. Nān man ne āstihð tō heofonum buton sē ðe of heofenum āstāh, mannes Bearn sē ðe is on heofenum. *Æ. H. ii. 386.*
 || Mannes Bearn þe of heofenum āstāh, and on heofenum is. *Æ. H. ii. 386.*
3. 14, 15. Swā-swā Moyses āhof ðā næddran on ðām wæstene, swā gedafenað þæt ic beo āhafen, þæt ālc čāra þe on mē gelyfð ne losige, ac þæt hē hæbbe þæt ece lif. *Æ. H. ii. 238.*
3. 16. Swā swiþe lufode God þysne middangeard, þæt hē his āncennedan Sunu sealde for us. *Æ. H. i. 528.*
3. 29. Sē ðe brýde hæfð, hē is brýdguma. *Æ. H. ii. 10.*
3. 30. Criste gedafenað þæt hē weaxe, and mē þæt ic wanigende beo. *Æ. H. i. 356.*
4. 21. Gelyf mē. *Æ. H. i. 482.*
4. 34. Mīn mēte is þæt ic wyrce mīnes Fæder willan, þæt is rihtwisnys. *Æ. H. i. 552.*
4. 46, 47, 50-53. Sum undercýning cōm tō Criste, and hine bæd þæt hē hām mid him sīðode, and his sunu gehælde; forðanþe hē læig æt forčsīðe. Þā cwæð se Hælend tō ðām undercýninge: Gewend þe hām, þīn sunu leofað. Hē gelyfde þæs Hælendes spræce, and hām sīðode. Ðā cōmon his ðegnas him tōgēanes, and cýddon þæt his sunu gesund wære. Hē ðā befrān on hwilcere tīde hē gewyrpte. Hī sædon: Gyrstandæg ofer midne dæg hine forlet se fefor. Þā oncnēow se fæder þæt hit wæs sēo tīd on ðære ðe se Hælend him tō cwæð: Far ðe hām, þīn sunu leofað. Se cýning gelyfde ðā on God, and eal his hīred. *Æ. H. i. 128.*
3. 5. . . . Nisi quis renatus fuerit ex aqua et Spiritu sancto, non potest introire in regnum Dei. 3. 16. Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret. . . .
3. 13. Et nemo ascendit in coelum nisi qui descendit de coelo, Filius hominis qui est in coelo. 3. 29. Qui habet sponsam, sponsus est. . . .
3. 14, 15. Et sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet Filium hominis, ut omnis qui credit in ipsum non pereat, sed habeat vitam aeternam. 3. 30. Illum oportet crescere, me autem minui.
4. 21. . . . Crede mihi. . . . 4. 34. . . . Meus cibus est ut faciam voluntatem eius qui misit me. . . .
4. 46, 47, 50-53. . . . Et erat quidam

5. 14. Efne, nu ðu eart gehæled; ne synga ðu heononforð, þý-læs-ðe ðe sum ðing wyrse gelimpe. *Æ. H. i. 35a.*
5. 17. Min Fæder wyrð ðæghwomlice oð þis, and ic wyrce. *Æ. H. ii. 206.*
5. 28, 29. Se tīma cymð þæt ealle ða þe on byrgenum beoð, gehýrað Godes Suna stemne, and hī forð gāð: þā ðe gōd worhton tō līfes æriste; þā sōðlice þe yfel worhton tō geniðe-runge æriste. *Æ. H. ii. 568.*
6. 1-14. Se Hælend ferde ofer ða Galileiscan sǣ, þe is gehāten Tyberiadis; and him filigde micel mēnigū, forðonþe hī be-ħeoldon ða tǣcna þe hē worhte ofer ða untruman mēn. Þā āstāh se Hælend up on āne dūne, and þær sǣt mid his leorning-cnihtum. And wæs ða swiðe gehēnde seo hǣlige Ēaster-tīd. Þā beseah se Hælend up, and geseah þæt čær wæs mycel mēnisc tōweard, and cwæð tō anum his leorningcnihta, se wæs gehāten Philippus: Mid hwām mage wē bigan hlāf ðisum folce? Þis hē cwæð tō fandunge þæs leorningcnihtes; hē sylf wiste hwæt hē dōn wolde. Ða andwyrde Philippus: Þeah hēr wǣron gebohte twā hund pēningwurð hlāfes, ne mihte

regulus. . . Abiit ad eum, et rogabat eum ut descenderet et sanaret filium eius; incipiebat enim mori. . . Dicit ei Iesus: Vade, filius tuus vivit. Credidit homo sermoni quem dixit ei Iesus, et ibat. Iam autem eo descendente, servi occurrerunt ei, et nuntiaverunt dicentes quia filius eius viveret. Interrogabat ergo horam ab eis in qua melius habuerit. Et dixerunt ei: Quia heri hora septima reliquit eum febris. Cognovit ergo pater quia illa hora erat in qua dixit ei Iesus: Filius tuus vivit. Et credidit ipse, et domus eius tota.

5. 14. . . . Ecce, sanus factus es; iam noli peccare, ne deterius tibi aliquid contingat.
5. 17. . . . Pater meus usque modo operatur, et ego operor.
5. 28, 29. . . . Venit hora in qua omnes qui in monumentis sunt

audient vocem Filii Dei, et procedent: qui bona fecerunt in resurrectionem vitae; qui vero mala egerunt in resurrectionem iudicii.

6. 1-14. . . . Abiit Iesus trans mare Galilaeae, quod est Tiberiadis; et sequebatur eum multitudo magna, quia videbant signa quae faciebat super his qui infirmabantur. Subiit ergo in montem Iesus, et ibi sedebat cum discipulis suis. Erat autem proximum pascha, dies festus Iudaeorum. Cum sublevasset ergo oculos Iesus, et vidisset quia multitudo maxima venit ad eum, dixit ad Philippum: Unde ememus panes, ut manducant hi? Hoc autem dicebat tentans eum; ipse enim sciebat quid esset factururus. Respondit ei Philippus: Ducentorum denariorum panes non sufficiunt eis, ut unusquisque modicum quid

furðon hyra ælc anne bitan of ðam gelæccan. Þā cwæð an his leorningcnihta, se hætte Andreas, Petres brōðor: Her byrð an cnapa fif bērene hlāfas and twēgen fixas; ac tō hwān mæg þæt tō swā micclum werode? Þā cwæð se Hælend: Dōð þæt þæt folc sitte. And þær wæs micel gærs on ðære stōwe, myrige on tō sittenne. And hī ðā ealle sæton, swā-swā mihte bēon fif ðūsend wera. Ðā genam se Hælend þā fif hlāfas; and blētsode, and tōbræc, and tōdælde betwux ðam sittendum; swā gelice eac þā fixas tōdælde; and hī ealle genōh hæfdon. Þā-ða hī ealle fulle wæron, ðā cwæð se Hælend tō his leorningcnihtum: Gaderiað þā lāfe, and hī ne losion. And hī ðā gegaderodon ðā bricas, and gefyldon twelf wilian mid ðære lāfe. Þæt folc ðā, ðe ðis tacen geseah, cwæð þæt Crist wære soð witega, se ðe wæs tōweard tō ðisum middangearde. *Æ. H. i. 180, 182; cf. ii. 396.*

|| Dōð þæt þæt folc sitte. *Æ. H. i. 184.*

|| Se Hælend het þā gegadrian þā lāfe, þæt hī losian ne sceoldon; and hī ðā gefyldon twelf wilion mid þam bricum.

Æ. H. i. 190.

|| Hī ðā gegaderodon twelf wilian fulle mid þam bricum.

Æ. H. i. 190.

|| Þæt folc ðā, þe þæt wundor geseah, cwædon be Criste þæt he wære soð witega ðe tōweard wæs. *Æ. H. i. 190.*

|| Þæt folc cwæð ðā be Criste, þæt he wære soð witega.

Æ. H. i. 190.

6. 15, 16, 19. Þæt folc rædde be him þæt hī woldon hine gelæccan, and ahebban tō cyninge. . . . Þā-þā Crist ongeat ðæs

accipiat. Dicit ei unus ex discipulis eius, Andreas frater Simonis Petri: Est puer unus hic qui habet quinque panes hordeaceos et duos pisces; sed hæc quid sunt inter tantos? Dixit ergo Iesus: Facite homines discumbere. Erat autem foenum multum in loco. Discubuerunt ergo viri, numero quasi quinque millia. Accepit ergo Iesus panes; et cum gratias egisset, distribuit discumbentibus; similiter et ex piscibus quantum volebant. Ut autem impleti sunt, dixit discipulis suis:

Colligite quæ superaverunt fragmenta, ne pereant. Collegerunt ergo, et impleverunt duodecim cophinos fragmentorum ex quinque panibus hordeaceis, quæ superfuerunt his qui manducaverant. Illi ergo homines, cum vidissent quod Iesus fecerat signum, dicebant: Quia hic est vere propheta, qui venturus est in mundum.

6. 15, 16, 19. Iesus ergo cum cognovisset quia venturi essent, ut raperent eum et facerent eum regem, fugit iterum in montem

folces willan, ða fleah hē anstandende tō ānre dūne, and his gefēran gewendon tō sǣ. . . . Ða on niht eode se Hælend up on ðam wætere mid drūm fōtum, oð-þæt hē cōm tō his leorn-ingenihtum, ðær-ðær hī wæron on rēwute. *Æ. H. i. 162*; cf. i. 26, 108. See also Matt. 14. 22 ff.

6. 29. Þæt is Godes weorc, þæt gē on ðone gelyfan þe hē āsēnde. *Æ. H. ii. 412.*

6. 49. Fela manna æton of ðam heofonlican mēte on ðam wēstene, and druncon þone gāstlican drēnc¹, and wurdon swā-ðeah dēade. *Æ. H. ii. 274.*

6. 50. Sē ðe of ðam hlāfe geett, ne swylt hē on ēcnysse. *Æ. H. i. 34.*

6. 51. Ic eom se liflica hlāf þe of heofenum āstāh; and swā-hwā-swā of ðam hlāfe geett, hē leofað on ēcnysse; and se hlāf ðe ic sylle for middanearde life is mīn lichama. *Æ. H. ii. 202.*

|| Ic eom se liflica hlāf, þe of heofenum āstāh. *Æ. H. i. 34*; cf. ii. 292.

6. 53, 54, 58 (Vulg. 54, 55, 59). Sōð, sōð, ic eow sēge: Næbbe gē lif on eow, būton gē eton mīn flāsc and drincon mīn blōd. Sē ðe et mīn flāsc, and mīn blōd drincð, hē wunað on mē, and ic on him, and hē hæfð þæt ece lif, and ic hine ārære on ðam ȝendenextan dæge. Ic eom se liflica hlāf ðe of heofonum āstāh. Nā swā-swā eowere forðfæderas æton þone heofonlican mēte on wēstene, and siððan swulton; sē ðe et ðisne hlāf, hē leofað on ēcnysse. *Æ. H. ii. 266.*

|| Sē ðe et mīn flāsc, and drincð mīn blōd, hē hæfð ece lif. *Æ. H. ii. 274.*

ipse solus. Ut autem sero factum est, descenderunt discipuli eius ad mare. . . . Cum remigassent ergo, . . . vident Iesum ambulāntem supra mare, et proximum navi fieri. . . .

6. 29. . . . Hoc est opus Dei, ut credatis in eum quem misit ille.

6. 49. Patres vestri manducaverunt manna in deserto, et mortui sunt.

6. 50. . . . Si quis ex ipso manducaverit, non moriatur.

6. 51. Ego sum panis vivus qui de coelo descendi. Si quis mandu-

caverit ex hoc pane, vivet in aeternum; et panis quem ego dabo caro mea est pro mundi vita.

6. 54, 55, 59. Dixit ergo eis Iesus: Amen, amen, dico vobis: Nisi manducaveritis carnem Filii hominis, et biberitis eius sanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, et bibit meum sanguinem, habet vitam aeternam; et ego resuscitabo eum in novissimo die. . . . Hic est panis qui de coelo descendit. Non

¹ From 1 Cor. 10. 4, 'et omnes eundem potum spiritalem biberunt.'

6. 69. *See* Æ. H. i. 190.

7. 38. Swā-hwām-swā ðyrste, cume tō mē and drince, and of his innoðe flēowð liflic wæter. Æ. H. ii. 274.

8. 12. Ic eom lēoht ealles middangeardes; sē ðe mē fyligð, ne cymð hē nā on þýstrum, ac hē hæfð lifes lēoht. Æ. H. i. 144.

|| Ic eom middangeardes lēoht; sē ðe me fyligð, ne gæð hē on þeostrum, ac hē hæfð lifes lēoht. Æ. H. i. 530.

8. 34. Sōð, sōð, ic sōw sēcge: Ælc ðæra ðe synne wyrceð, hē bið þonne ðære synne ðeow. Æ. H. ii. 228.

8. 44. Gē sind deofles bearn, and gē willað soweres fæder willan wyrcean; hē wæs manslaga fram frymðe, and hē ne wunode on sōðfæstnysse, forðanðe nān sōðfæstnys nis on him. Æ. H. ii. 226.

8. 46. Hwile sower ðrēað mē be synne? Gif ic sōð sēcge, hwi nelle gē mē gelyfan? Æ. H. ii. 226.

|| Hwile sower ðrēað mē for synne? . . . Gif ic sōð sēcge, hwi nelle gē mē gelyfan? Æ. H. ii. 226.

8. 47. Sē ðe fram Gode is, hē gehýrð Godes word; forðr gē nellað gehýran, forðanðe gē ne sind fram Gode. Æ. H. ii. 226, 228.

|| Sē ðe is fram Gode, hē gehýrð Godes word. . . . Forðr gē nellað gehýran, forðanðe gē ne sind fram Gode. Æ. H. ii. 228.

8. 48. Ða Iudeiscan cwædon be Criste þæt hē wære Samaritanisc, and hæfde deofol on him. Æ. H. ii. 228.

8. 49. Ic ærwurðige minne Fæder, and gē unærwurðiað mē. Æ. H. i. 442; ii. 230.

8. 50. Ne sēce ic min wuldor; sē is ðe sēcð and tōscæte. Æ. H. ii. 230.

|| Ic ne sēce min wuldor; is swā-ðeah se ðe sēcð and tōscæte. Æ. H. ii. 232.

sicut manducaverunt patres vestri manna, et mortui sunt; qui manducat hunc panem vivet in aeternum.

7. 38. Qui credit in me, . . . flumina de ventre eius fluent aquae vivae.

8. 12. . . . Ego sum lux mundi; qui sequitur me non ambulat in tenebris, sed habebit lumen vitae.

8. 34. . . . Amen, amen, dico vobis quia omnis qui facit peccatum servus est peccati.

8. 44. Vos ex patre diabolo estis, et desideria patris vestri vultis facere. Ille homicida erat ab

initio, et in veritate non stetit, quia non est veritas in eo. . . .

8. 46. Quis ex vobis arguet me de peccato? Si veritatem dico vobis, quare non creditis mihi?

8. 47. Qui ex Deo est verba Dei audit. Propterea vos non auditis, quia ex Deo non estis.

8. 48. Responderunt ergo Iudaei, et dixerunt ei: Nonne bene dicimus nos quia Samaritanus es tu, et daemonium habes?

8. 49. . . . Honorifico Patrem meum, et vos inhonorastis me.

8. 50. Ego autem non quaero glo-

8. 51-55. Sōð, sōð, ic eow sæge : Swā-hwā-swā mīn word hylt, ne gesihð hē deað on æcnysse. . . . þā Iudeiscan cwædon : Nū wē oncnāwað þæt ðū eart wōd. Abraham forðferde, and witegan ; and ðū sægst : Swā-hwā-swā mīn word hylt, ne onbyrigð hē deaðes on æcnysse. . . . Hwilcne wyrcst ðū ðe sylfne ? . . . Drihten andwyrde : Gif ic mē sylfne wuldrige, þonne bið mīn wuldor nāht. Mīn Fæder is ðe mē wuldrað, be ðām gē sægað þæt hē eower God sȳ ; and gē hine ne oncnēowon. . . . Ic hine cann, and gif ic sæge þæt ic hine ne cunne, þonne bēo ic lēas, eow gellc. *Æ. H. ii. 232, 234.*

|| Gē sægað þæt hē eower God sȳ ; and gē hine ne oncnēowon. *Æ. H. ii. 234.*

8. 56. Abraham, eower fæder, blissode þæt hē mīnne dæg gesāwe, and hē geseah, and þæs fægnode. *Æ. H. ii. 234.*

8. 57, 58. Hwæt, ðā Iudeiscan yrsigende cwædon to Criste : Hwæt lā, gīt ðū ne eart fiftig gēara, and gesāwe ðū Abraham ? Drihten him andwyrde : Sōð, sōð, ic eow sæge : Ærðanðe Abraham gewurde, ic eom. *Æ. H. ii. 236.*

|| Ærðanþe Abraham gewurde, ic eom. *Æ. H. ii. 236.*

8. 59. Hī ðā nāmon stānas, þæt hī hine torfodon. . . . Se Hælend sōðlice hine behȳdde, and eode of ðām temple. *Æ. H. ii. 236.*

9. 2, 3. His leorningnihtas hine āxodon, for hwæs synnum se mann wurde swā blind æcenned. þā cwæð se Hælend þæt hē nære for his āgenum synnum, ne for his māga, blind geboren,

rīam meam ; est qui quaerat et iudicet.

8. 51-55. Amen, amen, dico vobis : Si quis sermonem meum servaverit, mortem non videbit in aeternum. Dixerunt ergo Iudaei : Nunc cognovimus quia daemonium habes. Abraham mortuus est, et prophetae ; et tu dicis : Si quis sermonem meum servaverit, non gustabit mortem in aeternum. . . . Quem te ipsum facis ? Respondit Iesus : Si ego glorifico meipsum, gloria mea nihil est ; est Pater meus qui glorificat me, quem vos dicitis quia Deus vester est ; et non cognovistis eum. Ego autem novi

eum ; et si dixero quia non scio eum, ero similis vobis, mendax. . . .

8. 56. Abraham pater vester exultavit ut videret diem meum ; vidit, et gavisus est.

8. 57, 58. Dixerunt ergo Iudaei ad eum : Quinquaginta annos nondum habes, et Abraham vidisti ? Dixit eis Iesus : Amen, amen, dico vobis : Antequam Abraham fieret, ego sum.

8. 59. Tulerunt ergo lapides, ut iacerent in eum. Iesus autem abscondit se, et exivit de templo.

9. 2, 3. Et interrogaverunt eum discipuli eius : Rabbi, quis peccavit, hic, aut parentes eius, ut caecus nasceretur ? Respondit Iesus :

ac forðr þæt Godes wundor þurh hine geswutelod wære.

Æ. H. i. 474.

9. 6, 7. See Æ. H. i. 474.

10. 11, 12. Ic eom gōd hyrde; se gōda hyrde sylð his āgen lif for his scēapum. Se hȳra, se ðe nis riht hyrde, hē gesihð þone wulf cuman, and hē forlæt ðā scēp, and flȳhð; and se wulf sum gelæcð, and ðā oðre tōstencð. Æ. H. i. 238.

|| Se gōda hyrde sylð his āgen lif for his scēapum. Æ. H. i. 238.

|| Se hȳra flȳhð, þonne hē ðone wulf gesihð. Æ. H. i. 240.

10. 13. He flȳhð, forðanðe hē is hȳra, and nā hyrde. Æ. H. i. 240.

10. 14-16. Ic eom gōd hyrde, and ic oncnāwe mīne scēp, and hī oncnāwað mē. . . . Swā-swā mīn Fæder oncnāwð mē, and ic oncnāwe hine; and ic sylle min āgen lif for mīnum scēapum. . . . Ic hæbbe oðre scēp, þe ne sind nā of ðisre ēowde; and ðā ic sceal lādan, and hī gehyrað mīne stemne; and sceal beon ān ēowd, and ān hyrde. Æ. H. i. 242, 244.

|| Ic hæbbe oðre scēp, þā ðe ne sind of ðyssere ēowde; and ðā ic sceal lādan, and hī gehyrað mīne stemne. Æ. H. ii. 114.

10. 18. Mihte ic hæbbe mīne sǣwle tō sylleenne, and ic eaðelice mæg hī eft geniman. Æ. H. ii. 244.

10. 34. Ic cwæð: Gē sind godas. Æ. H. i. 324; cf. i. 366.

|| Sōðlice mēn syndon godas gecigede. Æ. H. i. 40.

11. 5. See Æ. H. ii. 438.

11. 21. Drihten, gif ðu hēr andwerd wære, nære ure brōðer forð-faren. Æ. H. i. 130.

11. 25, 26. Ic eom ærist and lif; sē ðe gelyfð on mē, þeah-ðe hē

Neque hic peccavit, neque parentes eius, sed ut manifestentur opera Dei in illo.

10. 11, 12. Ego sum pastor bonus; bonus pastor animam suam dat pro ovibus suis. Mercenarius autem, et qui non est pastor, cuius non sunt oves propriae, videt lupum venientem, et dimittit oves, et fugit; et lupus rapit, et dispergit oves.

10. 13. Mercenarius autem fugit, quia mercenarius est. . . .

10. 14-16. Ego sum pastor bonus, et cognosco meas, et cognoscunt me meae. Sicut novit me Pater,

et ego agnosco Patrem; et animam meam pono pro ovibus meis. Et alias oves habeo, quae non sunt ex hoc ovili; et illas oportet me adducere, et vocem meam audient; et fiet unum ovile, et unus pastor.

10. 18. . . . Potestatem habeo ponendi eam, et potestatem habeo iterum sumendi eam. . . .

10. 34. . . . Ego dixi: Dii estis.

11. 21. . . . Domine, si fuisses hic, frater meus non fuisset mortuus.

11. 25, 26. . . . Ego sum resurrectio et vita; qui credit in me, etiam si mortuus fuerit, vivet; et omnis

deað beo, hē leofað; and ælc ðæra þe leofað, and on mē gelyfð, ne swelte hē on ēcnysse. *Æ. H. ii. 240.*

11. 33, 35. Ða gedrefde hē hine sylfne, and tēaras āgeat. *Æ. H. i. 498.*

11. 39. *See* *Æ. H. i. 206, 496.*

11. 43. And mid micelre stemne clypode: Lazare, gā forð.

Æ. H. i. 498.

11. 44. Tolýsað his bēndas, þæt hē gān mæge. *Æ. H. i. 234.*

11. 53. Ða Iudeiscan ealdras geornlice smēadon hū hī Hælend Crīst æcweþllan mihton. *Æ. H. ii. 242.*

12. 10, 11. Þa heafodmēnn þæs folces smēadon betwux him þæt hī woldon ofslean þone Lazarum, þe Crīst of deaðe awrēhte; forðan-ðe manega ðæs folces mēnn gelyfdon on þone Hælend, þurh ðæs deaðan mannes ārist. *Æ. H. i. 206.*

12. 26. Se ðe mē þenige, fylige hē mē. *Æ. H. i. 160.*

Þær-þær ic sylf beo, þær bið mīn ðen. *Æ. H. ii. 386, 440.*

12. 31. . . . þæt hē wære middangeardes ealdor, and hē sceolde beon utādræfed. *Æ. H. i. 172.*

13. 4, 5, 12, 14, 15. Þa aras Drihten of ðam gereorde, and awearp his reaf swiðe ricene; wearð þa bewæfed mid anre wæterscýtan. And his gingrena fet eadmōdlice aðwōh. And eft his reaf ārdlice genam, and hī sittende ðisum wordum gespræc: Ic gesette eow nū sōðe gebýsnunge, þæt eower ælc sceole oðres fet aðwēan, swā-swā ic lārēow eow līðebig aðwōh. *Æ. H. ii. 242.*

13. 21. *See* *Matt. 26. 20-25, note.*

13. 35. Be ðam oncnāwað ealle mēn þæt gē sind mīne folgeras, gif gē habbað lufe eow betwýnan. *Æ. H. ii. 522.*

qui vivit, et credit in me, non morietur in aeternum. . . .

11. 33, 35. . . . Turbavit seipsum, . . . et lacrymatus est Iesus.

11. 43. . . . Voce magna clamavit: Lazare, veni foras.

11. 44. . . . Solvite eum, et sinite abire.

11. 53. Ab illo ergo die cogitaverunt ut interficerent eum.

12. 10, 11. Cogitaverunt autem principes sacerdotum ut et Lazarum interficerent; quia multi propter illum abibant ex Iudaea, et credebant in Iesum.

12. 26. Si quis mihi ministrat, me

sequatur; et ubi sum ego, illic et minister meus erit. . . .

12. 31. . . . Nunc princeps huius mundi eiicietur foras.

13. 4, 5, 12, 14, 15. Surgit a coena, et ponit vestimenta sua; et, cum accepisset linteum, praecinxit se. . . . Et coepit lavare pedes discipulorum. . . . Accepit vestimenta sua; cum recubisset iterum, dixit eis: . . . Vos debetis alter alterius lavare pedes. Exemplum enim dedi vobis. . . .

13. 35. In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem.

14. 2. On mīnes Fæder huse sind fela wununga. *Æ. H. i. 350.*
 || Drihten cwæð . . . þæt on his Fæder huse sindon fela wununga. *Æ. H. i. 446.*
14. 6. Ic eom weig, and sōðfæstnys, and lif. *Æ. H. i. 154, 156.*
 || Ic eom sōðfæstnys. *Æ. H. i. 484.*
14. 23. Sē ðe me lufað, hē hylt mīn bebod; and mīn Fæder hine lufað, and wit cumað tō him, and mid him wuniað. *Æ. H. i. 362.*
 || Sē ðe mē lufað, hē hylt mīn bebod; and mīn Fæder hine lufað for ðære hýrsumnysse, and wit cumað him tō, and him mid wuniað. *Æ. H. ii. 314.*
 || Sē ðe mē lufað, hē hylt mīn bebod. *Æ. H. ii. 314.*
14. 24. Sē ðe mē ne lufað, ne hylt hē mīn bebod. *Æ. H. ii. 316.*
14. 26. Hē eow tiht and gewissað tō eallum ðām ðingum ðe ic eow sæde. *Æ. H. i. 298; cf. i. 550.*
14. 27. Ic forlæte eow sibbe; and ic forgife eow mīne sybbe. *Æ. H. ii. 580.*
15. 5. Ne mage gē nān ðing dōn butan mē. *Æ. H. i. 310.*
 || Ne mage gē nān ðing tō gōde gedōn buton mē. *Æ. H. ii. 432.*
15. 12-16. Dis is mīn bebod, þæt gē lufion eow betwýnan, swā swā ic eow lufode. Næfð nān man māran lufe þonne hē sylle his sawle for his frēondum. Gē sind mīne frýnd, gif gē dōð swā-swā ic eow bebeode. Ne hate ic eow þeowan, forðanðe se þeowa nāt hwæt his hlāford deð; ic het eow mīne frýnd, forþanðe ic cýdde eow swā-hwæt-swā ic æt mīnum Fæder gehýrde. Ne gecure gē mē, ac ic gecēas eow, and ic sētte eow þæt gē faron, and beron wæstm, and eower wæstm
14. 2. In domo Patris mei mansiones multae sunt. . . .
14. 6. . . . Ego sum via, et veritas, et vita. . . .
14. 23. . . . Si quis diligit me, sermonem meum servabit; et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus.
14. 24. Qui non diligit me, sermones meos non servat. . . .
14. 26. . . . Ille vos docebit omnia, et suggeret vobis omnia, quaecumque dixero vobis.
14. 27. Pacem relinquo vobis; pacem meam do vobis. . . .
15. 5. . . . Sine me nihil potestis facere.
15. 12-16. Hoc est praeceptum meum, ut diligatis invicem, sicut dilexi vos. Maiorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis. Vos amici mei estis, si feceritis quae ego praecipio vobis. Iam non dicam vos servos, quia servus nescit quid faciat dominus eius; vos autem dixi amicos, quia omnia quaecumque audivi a Patre meo, nota feci vobis. Non vos me elegistis, sed ego elegi vos, et posui vos ut eatis, et fructum

ƿurhwunige; and swā-hwæt-swā gē biddað æt mīnum Fæder on mīnum naman, hē sylð eow. *Æ. H. ii. 522.*

|| Gē beoð mīne frýnd, gif gē wyrcende beoð ðā ðing ðe ic beboode eow tō gehealdenne. *Æ. H. ii. 316.*

|| Gē beoð mīne frýnd, gif gē ðā þing doð þe ic eow beboode. *Æ. H. ii. 522.*

|| Ne hāte ic eow ðeowan, forðanðe se ƿeowa nāt hwæt his hlāford deð. *Æ. H. ii. 522.*

|| Ic hēt eow mīne frýnd, forðanðe ic eow cýdde ealle ðā ðing þe ic æt mīnum Fæder gehýrde. *Æ. H. ii. 524.*

|| Gē sind mīne frýnd, and ic cýðe eow swā-hwæt-swā ic æt mīnum Fæder gehýrde. *Æ. H. i. 542.*

|| Ne gecure gē mē, ac ic gecēas eow. *Æ. H. ii. 524.*

|| Eower wæstm ðurhwunað. . . . Swā-hwæt-swā gē biddað æt mīnum Fæder on mīnum naman, hē sylð eow. *Æ. H. ii. 526.*

15. 18. Gif ðes middangeard eow hatað, wite gē þæt hē mē hatode ær eow. *Æ. H. i. 556.*

15. 19. Ic eow gecēas of middanearde. *Æ. H. ii. 526.*

15. 20. Gif hi mīn ehton, þonne ehtað hi eac eower. *Æ. H. i. 556.*

15. 26. Se Frōforgast, þe ic eow asendan wille, Gast ðære sōð-fæstnysse, ðe of mīnum Fæder gæð, hē cýð gecýðnysse be mē. *Æ. H. i. 280.*

16. 20. Gē beoð geunrōtsode on þisum life, ac eower unrōtnys bið awend tō ecere blisse. *Æ. H. i. 142.*

16. 23. Sōð ic eow secge: Swā-hwæt-swā gē biddað on mīnum naman æt mīnum Fæder, hit bið eow getrōd. *Æ. H. i. 466.*

17. 1-11. Se Hælend cwæð tō his Fæder, upahafenum eagam tō heofenum: Fæder mīn, se tīma cōm; mærsa ðinne Sunu, þæt

afferatis, et fructus vester maneat;
ut quodcumque petieritis Patrem
in nomine meo, det vobis.

15. 18. Si mundus vos odit, scitote
quia me priorem vobis odio
habuit.

15. 19. . . . Ego elegi vos de
mundo. . . .

15. 20. . . . Si me persecuti sunt, et
vos persequentur. . . .

15. 26. Cum autem venerit Para-
clitus, quem ego mittam vobis
a Patre, Spiritum veritatis, qui

a Patre procedit, ille testimonium
perhibebit de me.

16. 20. . . . Vos autem contristabi-
mini, sed tristitia vester vertetur
in gaudium.

16. 23. . . . Amen, amen, dico vobis:
Si quid petieritis Patrem in no-
mine meo, dabit vobis.

17. 1-11. Haec locutus est Iesus, et,
sublevatis oculis in coelum, dixit:
Pater, venit hora; clarifica Filium
tuum, ut Filius tuus clarificet te.
Sicut dedisti ei potestatem omnis

ðin Sunu þe mærsige. . . . Swā-swā ðū forgeafe him andweald ealles flāscas, þæt hē forgife ece lif ðām eallum ðe ðū him forgeafe. . . . Þis is sōðlice ece lif, þæt hī ðe ænne oncnāwon sōðne God, and ðone ðe ðū aṣendest Hælend Crist. . . . Ic mærsode ðe ofer eorðan; ic gefylde þæt weorc ðe þū mē forgeafe tō wyrcenne. . . . Mærsa mē nū, Fæder, mid þære mærsunge þe ic mid ðe hæfde ærðanþe middanearde gewurde. . . . Ic geswutelode ðinne naman mannum, ðām þe ðū mē forgeafe of middanearde. . . . Þine hī wæron, and ðū hī mē forgeafe. . . . Hī hēoldon ðine spræce, and hī oncnēowon þæt ealle ðing þe ðū mē forgeafe sind fram þe; forðanðe ic forgeaf him ða word ðe ðū mē forgeafe; and hī hī underfengon, and oncnēowon þæt ic fram ðe ferde, and hī gelyfdon þæt ðū mē sēndest. . . . Ic bidde for hī; ne bidde ic for middanearde, ac for ða ic bidde þe ðū mē forgeafe. . . . Ealle mīne ðing sindon ðine, and ðine ðing sindon mīne; ic eom gemærsod on him. And ic on middanearde ne eom; hī sindon on middanearde, and ic cume tō ðe. *Æ. H. ii. 360, 362, 364, 366, 368.*

|| Fæder, se tīma cōm; mærsa ðinne Sunu, þæt ðin Sunu ðe mærsige. *Æ. H. ii. 360.*

|| Þæt is ece lif, þæt hī ðe oncnāwon sōðne God, and ðone ðe þū aṣendest Hælend Crist. *Æ. H. i. 42.*

17. 20. Ne bidde ic nā for ðisum anum, ac eac swilce for ða ðe on mē gelyfað þurh heora word. *Æ. H. ii. 368.*

17. 24. Fæder mīn, ic wille þæt ða þe ðū mē forgeafe beon mid mē ðær-ðær ic beo, þæt hī mīne mārðe gesēon, ðe ðū mē

carnis, ut omne quod dedisti ei, det eis vitam aeternam. Haec est autem vita aeterna, ut cognoscant te, solum Deum verum, et quem misisti Iesum Christum. Ego te clarificavi super terram; opus consummavi quod dedisti mihi ut faciam. Et nunc clarifica me tu, Pater, apud te ipsum, claritate quam habui prius quam mundus esset apud te. Manifestavi nomen tuum hominibus quos dedisti mihi de mundo. Tui erant, et mihi eos dedisti; et sermonem tuum servaverunt. Nunc cognoverunt quia omnia

quae dedisti mihi abs te sunt: quia verba quae dedisti mihi dedi eis; et ipsi acceperunt, et cognoverunt vere quia a te exivi, et crediderunt quia tu me misisti. Ego pro eis rogo; non pro mundo rogo, sed pro his quos dedisti mihi. . . . Et mea omnia tua sunt, et tua mea sunt; et clarificatus sum in eis. Et iam non sum in mundo, et hi in mundo sunt, et ego ad te venio. . . .

17. 20. Non pro eis autem rogo tantum, sed et pro eis qui credituri sunt per verbum eorum in me.

17. 24. Pater, quos dedisti mihi, volo

forġeafe; forċanðe ðu lufadest mē ær middaneardes geset-
nysse. *Æ. H. ii. 368.*

18. 3. Iudas se swicola swiðe hraðe eode tō ðām arlēasum
ehterum þe hē ær gespræc, and genam him fultum æt ðām
Phariseum; and hī ðā eodon ealle gewæpnode and mid læht-
fatum. *Æ. H. ii. 246.*

18. 4-8. Hwæt, ðā se Hælend him togēanes stōp, and unforht
axode hwæne hī sōhton. Hī ðā cwædon þæt hī Crīst sōhton.
Ðā sæde hē him: Ic hit sōðlice eom. Hī ðā mid þām worde
wēndon underbæc, feallende tō eorðan, mid fyrhte fornumene.
Eft ðā siððan axode se Hælend hwæne hī sōhton swā swiðe
gewæpnode. Hī eft andwyrdon mid þām ærran worde;
cwædon þæt hī ðone Hælend habban woldon. Þa andwyrde
hē mid þām ylcan worde: Ic eow sæde ær þæt ic sē eom;
gif gē mē sēcað, lætað mīne gyngran āweg. *Æ. H. ii. 246.*

18. 10. *See Matt. 26. 51-54, notes 1 and 2.*

18. 18. *See Matt. 26. 69-75, note.*

19. 18-20. Þā hēngon ðā cēpan Crīst on æle middan, and þā
twēgen sceačan him on twā healfa. And Pilatus āwrāt þæs
wītes intingan on ānre tabelan mid þrīm gereordum, Ebreis-
cum, and Greciscum, and Ledenum samod: Þes is se Hælend,
Iudeisra Cyning. And āsētte ðis gewrit sōna tō ðære rōde.

Æ. H. ii. 254.

19. 23-27. Þā dældon ðā cweðlleras Crīstes rēaf on fēower, heora
ælcum his dæl, swā him dēmdē sēo tā; and hēoldon his

ut ubi sum ego et illi sint mecum,
ut videant claritatem meam, quam
dedisti mihi; quia dilexisti me
ante constitutionem mundi.

18. 3. Iudas ergo cum accepisset
cohortem, et a pontificibus et
Pharisaeis ministros, venit illuc
cum laternis, et facibus, et armis.

18. 4-8. Iesus itaque . . . processit,
et dixit eis: Quem quaeritis?
Responderunt ei: Iesum Nazare-
num. Dicit eis Iesus: Ego sum. . .
Ut ergo dixit eis: Ego sum, abi-
erunt retrorsum, et ceciderunt in
terram. Iterum ergo interrogavit
eos: Quem quaeritis? Illi autem

dixerunt: Iesum Nazarenum. Re-
spondit Iesus: Dixi vobis quia
ego sum; si ergo me quaeritis,
sinite hos abire.

19. 18-20. Ubi crucifixerunt eum,
et cum eo alios duos hinc et hinc,
medium autem Iesum. Scripsit
autem et titulum Pilatus, et po-
suit super crucem. Erat autem
scriptum: Iesus, . . . Rex Iudae-
orum. . . Et erat scriptum He-
braice, Graece, et Latine.

19. 23-27. Milites ergo cum cruci-
fixissent eum, acceperunt vesti-
menta eius (et fecerunt quattuor
partes, unicuique militi partem),

tunecan untōslitene, forðançe heo wæs eal būton sēame. . . . Se hālige Maria, þæs Hælendes mōder, stōd wið ðā rōde ðearle drēorig, and Iohannes samod, hire swuster bearn. Ða clypode Drihten tō his drēorian mēder : Efne, her hangað nū ðīn sunu, fāmne. . . . Hē cwæð tō Iohanne : Her stānt ðīn mōdor. Þā hæfde Iohannes hire siððan gȳmene mid geswāsum ðenungum, & on ðisum life. *Æ. H. ii. 256.*

|| Ðā cwæð hē tō his āgenre mēder : Ðū fāmne, efne, her is þīn sunu. Eft hē cwæð tō Iohanne : Lōca nū, her stęnt þīn mōdor. Syððan, of þām dæge, hæfde se godspellere Iohannes gȳmene þære hālgan Marian, and mid carfulre þenunge, swā swā āgenre mēder, gehȳrsumode. *Æ. H. i. 438; cf. i. 38.*

19. 28, 29. *See Matt. 27. 48, note.*

19. 30. *See Matt. 27. 50-53, note 3.*

19. 31-34. Ðā wælhrēowan Iudei noldon geðafian, for ðām symbeldæge, þæt hī swā hangodon cuce on ðām rōdum, ac woldon hī acwēllan, and bādon Pilate þæt man heora sceancan tōbræce ær þære Eāstertide, and of ðām rōdum āwurpe. Þā cōmon ðā cęmpan mid cwylmbærum tōlum, and sōna ðāra sceacena sceancan tōbræcon, ðe ðā-gȳt cwylmigende cuce hangodon. Hī gemetton ðā Crist middanearde dēadne, and his hālgan sceancan scēnan ne dorston; ac ān ðāra cęmpena mid cwealmbærum spēre his sīdan geopenode, and of ðære utflēow blōd and wæter samod. *Æ. H. ii. 260; cf. i. 216, ii. 282.*

19. 37. *See Æ. H. ii. 282.*

19. 38-42. Þā sum rice ðegen ðearle wæs gelȳfed dearnunge on Drihten, for ðām dyrstigum folce; his nama wæs Ioseph; and

et tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. . . . Miserunt sortem. . . . Stabant autem iuxta crucem Iesu mater eius. . . . Cum uidisset ergo Iesus matrem, et discipulum stantem quem diligebat, dicit matri suae: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accipit eam discipulus in sua.

19. 31-34. Iudaei ergo (quoniam Parasceve erat), ut non remanerent in cruce corpora sabbato

(erat enim magnus dies ille sabbati), rogaverunt Pilatum ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites, et primi quidem frugerunt crura, et alterius qui crucifixus est cum eo. Ad Iesum autem cum venissent, ut viderunt eum iam mortuum, non frugerunt eius crura; sed unus militum lancea latus eius aperuit, et continuo exivit sanguis et aqua.

19. 38-42. Post haec autem rogavit Pilatum Ioseph ab Arimathaea

hē genealæhte ðā hrædlice on æfen tō ðām ealdormen, bæd þæt hē mōste Drihtnes līc bebyrian. Þā wundrode Pilatus þæt hē swā hraðe gewāt¹, and geðafode ðām ðegene þæt hē hine behwurfe. Ða cōm eac Nichodemus mid gemengedre sealfe of myrran and alwan, manegra punda gewyht. And hī bewundon his līc mid līnenre scȳtan, gedēced mid wyrtum, swā swā heora gewuna wæs. Þā stōd on ðære stōwe sum stānen ðrūh, on ðære nāfre ne læg nān eorðlic mann. Ðā ledon ða þegenas ðone Hælend ðæron. *Æ. H. ii. 260, 262.*

|| Þā cōmon twāgen gelyfede men, Ioseph and Nichodemus, and bebyrigdon his līc ær æfene on niwere ðrȳh, mid deorwyrðum reafum bewunden. *Æ. H. i. 216.*

20. 12. *See Æ. H. i. 222.*

20. 19. Æfter ðæs Hælendes æriste wæron his discipuli belocene on anum huse for ðæs Iudeiscan folces oġan. . . . Se Hælend cwæð tō him: Bēo sibb betwux eow. *Æ. H. i. 232.*

|| Hī sæton beclȳsede, for oġan Iudeiscan folces, on anum huse. *Æ. H. i. 232.*

20. 21, 22. Swā-swā min Fæder sende mē, swā sende ic eow. . . . Crist blēow on ða apostolas, and cwæð: Onfōð Haligne Gæst. *Æ. H. i. 232.*

|| Crist ableow ðone Hālgan Gæst upon ða apostolas ær his upstige, ðus cweðende: Onfōð Haligne Gæst. *Æ. H. i. 324.*

. . . ða-ða hē him on ableow, ðus cweðende: Onfōð Haligne Gæst. *Æ. H. i. 370.*

20. 23. Þæra manna synna þe gē forgyfað, þæra beoð forgyfene; and ðam ðe gē oftēoð þā forgifynysse, ðam bið oftogen. *Æ. H. i. 232.*

|| Ðæra manna synna þe gē forgyfað beoð forgyfene; and

(eo quod esset discipulus Iesu, occultus autem propter metum Iudaeorum), ut tolleretur corpus Iesu. Et permisit Pilatus. . . . Venit autem et Nicodemus, . . . ferens mixturam myrrae et aloes, quasi libras centum. Acceperunt ergo corpus Iesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Iudaeis sepelire. Erat autem in loco . . . monumentum novum, in quo nondum quisquam positus erat. Ibi ergo . . . posue-	runt Iesum.
20. 19. Cum . . . fores essent clausae, ubi erant discipuli congregati propter metum Iudaeorum, venit Iesus, . . . et dixit eis: Pax vobis.	
20. 21, 22. . . . Sicut misit me Pater, et ego mitto vos. . . . Insufflavit, et dixit eis: Accipite Spiritum sanctum.	
20. 23. Quorum remiseritis peccata, remittuntur eis; et quorum retinueritis, retenta sunt.	

¹ From Mark 15. 44, 'Pilatus autem mirabatur si iam obiisset.'

- ðam ðe gē forgifenysses ofunnon, him bið oftogen sēo forgyfenys. *Æ. H. i. 370.*
20. 27. *See* *Æ. H. i. 234, 300, 302.*
20. 29. Hē cwæð tō Thomas : þu gelyfst, forðanðe ðu mē gesāwe. . . . Gesālige beoð þā þe mē ne gesāwon, and þeah on mē gelyfað. *Æ. H. i. 234.*
- || Eadige beoð þā þe mē ne geseoð, and hī hwæðere gelyfað on mē. *Æ. H. i. 190.*
20. 30, 31. Se Hælend worhte fela oðre tæcna on gesihðe his leorningcnihta, þe nāron gesette on Crīstes bēc. Þas wundra sind awritene tō ði þæt gē sceolon gelyfan þæt se Hælend is Godes Sunu ; and gē sceolon habban þæt ece lif þurh ðone geleafan. *Æ. H. i. 230.*
21. 1, 2. Se Hælend hine geswutelode æfter his æriste æt ðære sē Tyberiadis his seofon leorningcnihtum. *Æ. H. ii. 288 ; cf. ii. 292.*
21. 6. Hē het wurpan þæt net on ða swiðran healfe þæs rēwetes. *Æ. H. ii. 290.*
21. 9. Hī gemetton fȳr, and fisc on uppon, and hlāf on em, ða-ða hī tō lande cōmon.
21. 11. *See* *Æ. H. ii. 290.*
21. 17. Drihten him tō cwæð ðriwa æt ðisum ylcan gereorde ; hē cwæð : Petrus, lufast ðu mē ? Hē cwæð : Drihten, ðu wāst ealle ðing, and þu wāst þæt ic ðe lufige. Drihten cwæð him tō : Gif ðu mē lufige, læswa mine scēp. *Æ. H. ii. 290.*

ACTS.

1. 3-8. Se Hælend, middangeardes Ālȳsend, ætēowde hine sylfne cucenne his gingrum, æfter his prōwunge and his æriste, on
20. 29. Dixit ei Iesus : Quia vidisti me, Thoma, credidisti ; beati qui non viderunt, et crediderunt.
20. 30, 31. Multa quidem et alia signa fecit Iesus in conspectu discipulorum suorum, quae non sunt scripta in libro hoc. Haec autem scripta sunt ut credatis quia Iesus est Christus Filius Dei ; et ut credentes vitam habeatis in nomine eius.
21. 6. . . . Mittite in dexteram navis gii rete. . . .
21. 9. Ut ergo descenderunt in terram viderunt prunas positas, et piscem superpositum, et panem.
21. 17. Dicit ei tertio : Simon Ioannis, amas me ? . . . Petrus . . . dixit ei : Domine, tu omnia nosti ; tu scis quia amo te. Dixit ei : Pasce oves meas.
21. 1, 2. Postea manifestavit se iterum Iesus discipulis ad mare Tiberiadis. . . .
1. 3-8. Quibus et praecepit seipsum vivum post passionem suam in

ACTS.

manegum ðrafungum, geond feowertig daga, and him tō spræc ymbe Godes rice, samod mid him reordigende. And beþeād him þæt hī of ðære byrig Hierusalem ne gewiton, ac þæt hī ðær anbidedon his Fæder behātes (hē cwæð) þe gē of minum mūðe gehýrdon; forðanðe Iohannes se Fulluhtere gefullode on wætere, and gē beoð gefullode on ðam Hālgan Gāste nū æfter feawum dagum. Eornostlice, sēo gegaderung his leorningcnihta cwæð ðā ānmōdlice: Drihten lēof, wilt ðu nū gesēttan ende þysre worulde? Hē him andwyrde: Nis nā eow tō gewitenne ðā tid oððe ðā handhwile þe mīn Fæder gesette purh his mihte; ac gē underfōð þæs Hālgan Gāstes mihte, and gē beoð mīne gewitan on Iudea lande, and on eallum middangearde, oð-þæt endenēxte land. *Æ. H. i. 294; cf. i. 28, 296.*

¶ Se hālgā heap befrān Crist hwæðer hē wolde on ðam tīman þisne middangeard geendian. Hē ðā cwæð him tō andsware: Nis nā eower mæð tō witenne þone tīman þe mīn Fæder purh his mihte gesette. *Æ. H. i. 298.*

1. 8. *See Æ. H. i. 318.*

1. 9-15. þā . . . ferde hē tō heofonum, him on lōcigendum; and þæt heofonlice wolcn leat wið his, and hine genam fram heora gesihðum. Ðā-ðā hī up tō heofonum starigende stōdon, ðā gesāwon hī ðær twēgen englas on hwitum gērelan, þus cwēðende: Gē Galileisce weras, hwi stande gē ðus starigende wið heofenas weard? Se Hælend, þe is nū genumen of eowrum gesihðum tō heofonum, swā hē cymð eft swā-swā gē gesāwon þæt hē tō

multis argumentis, per dies quadraginta apparens eis, et loquens de regno Dei. Et convescens praecepit eis ab Ierosolymis ne discederent, sed expectarent promissionem Patria, quam audistis (inquit) per os meum; quia Ioannes quidem baptizavit aqua, vos autem baptizabimini Spiritu sancto non post multos hos dies. Igitur qui convenerant interrogabant eum, dicentes: Domine, si in tempore hoc restitues regnum Israel? Dixit autem eis: Non est vestrum nosse tempora vel momenta quae Pater posuit in sua potestate; sed accipietis virtutem

supervenientis Spiritus sancti in vos, et eritis mihi testes . . . in omni Iudaea, . . . et usque ad ultimum terrae.

1. 9-15. Et, . . . videntibus illis, elevatus est; et nubes suscepit eum ab oculis eorum. Cumque intuerentur in coelum euntem illum, ecce duo viri astiterunt iuxta illos in vestibus albis, qui et dixerunt: Viri Galilaei, quid statis aspicientes in coelum? Hic Iesus, qui assumptus est a vobis in coelum, sic veniet quemadmodum vidistis eum euntem in coelum. Tunc reversi sunt Ierosolymam. . . . Et cum introissent

heofonum āstāh. Hī ðā gecyrdon tō ðære byrig Hierusalem mid micelre blisse¹, and āstigon upp on āne upflēringe, and þær wunedon . . . on gebedum and on Godes hērungum. . . . On ðyssere geferrædene wæron Petrus and Iohannes, Iacob and Andreas, Philippus and Thomas, Bartholomeus and Matheus, se ðcer Iacob and Simon, se ðcer Iudas, and Maria þæs Hælendes mōdor, and gehwilce ðcere, ægðer ge veras ge wif. Eal sēo mēnig wæs ān hund manna and twēntig, ānmōdlice on gebedum wunigende. Æ. H. i. 294, 296; cf. i. 2-8, 220, 228, and Luke 24. 50, 51, note.

¶ Se hālga hýred wæs wunigende ānmōdlice on gebedum on anre upflōra, anbīdigende his behātes². Æ. H. i. 314.

1. 18. Iudas . . . tōbærst on emtwā, and his innoð tōflēow.

Æ. H. ii. 250.

2. 1-7, 8, 11-17, 19. On ðisum dæge, þe is Pentecostes gecweden, cōm fārlice micel swæg of heofonum, and gefylde ealle ðā upflēringe mid fýre. And wæs ætēowed bufon heora ælcum swylce fýrene tungan; and hī wurdon ðā ealle gefyllede mid þām Hālgum Gāste, and ongunnon tō sprecenne mid mislicum gereordum, be ðām þe se Hālga Gāst him tæhte. Þā wæron gegaderode binnan ðære byrig Hierusalem eawfæste veras of ælcere ðeode ðe under heofonum eardiað; and þā apostoli spræcon tō ðæs folces gegaderunge, and heora ælc oncnēow his agen gereord. Ðā wearð sēo mēnig swiðe ābliged, and mid wundrunge cwædon: Lā, hū ne sind þās ðe hēr sprecað Gali-

in coenaculum, ascenderunt ubi manebant Petrus et Ioannes, Iacobus et Andreas, Philippus et Thomas, Bartholomaeus et Matthaeus, Iacobus Alphaei et Simon Zelotes, et Iudas Iacobi. Hi omnes erant perseverantes unanimiter in oratione cum mulieribus, et Maria matre Iesu, et fratribus eius. . . . Erat autem turba hominum simul, fere centum viginti.

1. 18. . . . Crepuit medius, et diffusa sunt omnia viscera eius.
2. 1-5, 7, 8, 11-17, 19. Et cum complerentur dies Pentecostes, . . .

factus est repente de coelo sonus tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes. Et apparuerunt illis dispertitae linguae tamquam ignis, seditque supra singulos eorum; et repleti sunt omnes Spiritu sancto, et coeperunt loqui variis linguis, prout Spiritus sanctus dabat eloqui illis. Erant autem in Ierusalem habitantes Iudaei, viri religiosi ex omni natione quae sub coelo est. . . . Stupebant autem omnes, et mirabantur, dicentes: Nonne ecce

¹ Cf. Luke 24. 52, 'cum gaudio magno.'

² See Acts 1. 4.

leisce? And ure ælc gehyrde hu hi spræcon urum gereordum, on ðam ðe we acennede wæron! We gehýrdon hi sprecan Godes mærcða mid urum gereordum. Lā, hwæt þis bæon sceole? Þa cwædon ða Iudeiscan mid hospe: Þas mæn sindon mid muste fordrēncte. Þa andwyrde Petrus: Hit is underntīd; hu mihte wē on ðysre tīde bæon fordrēncte? Ac ðæs witegan cwyde Iohēles is nū gefylled: God cwæð þurh ðæs witegan mūð þæt hē wolde his Gāst āsēndan ofer mēnnisc flāsc; and manna bearn sceolon wītigian; and ic sylle mine forebēacn ufan of heofonum, and mīne tācna niðer on eorðan. *Æ. H. i. 314; cf. i. 232, 318, 320; ii. 44, 280, 472, 474.*

|| Þa cōm se Hālgā Gāst on fýres hīwe tō ðām hālgum hýrede on þām endleohtan dæge Cristes upstiges, and hī ealle onāelde mid undergendlicum fýre; and hī wurdon āfyllede mid þære heofonlican lāre, and cūðon ealle woruldlice gereord, and bodedon unforhtlice geleafan and fulluht rīcum and rēðum. *Æ. H. i. 298.*

2. 21. *See Joel 2. 32.*

2. 27. *See Ps. 16. 9, 10.*

2. 32–35, 37, 38, 41, 42, 45. Wite gē sōðlice þæt Crist āras of dēaðe, and on ure gewitnysse āstāh tō heofonum, and sitt æt his Fæder swiðran, swā-swā Dāuid be him witegode, þus cweðende: Drihten cwæð tō mīnum Drihtne: Site tō mīnre swiðran, oð-þæt ic ālēge ðīne fýnd under þīnum fōtscamele. Þa þæt folc ðis gehyrde, ða wurdon hī onbryrde, and cwædon tō ðām apostolon: Lā lēof, hwæt is us tō dōnne? Þa andwyrde Petrus:

omnes isti qui loquuntur, Galilaei sunt? Et quomodo nos audivimus unusquisque linguam nostram in qua nati sumus? . . . Audivimus eos loquentes nostris linguis magnalia Dei. . . . Quidnam vult hoc esse? Alii autem irridentes dicebant: Quia musto pleni sunt isti. . . . Petrus . . . locutus est eis: . . . Non enim, sicut vos aestimatis, hi ebrii sunt, cum sit hora diei tertia; sed hoc est quod dictum est per prophetam Joel: Et erit in novissimis diebus (dicit Dominus) effundam de Spiritu meo

super omnem carnem; et prophetabunt filii vestri; . . . et dabo prodigia in coelo sursum, et signa in terra deorsum. . . .

2. 32–35, 37, 38, 41, 42, 45. Hunc Iesum resuscitavit Deus, cuius omnes nos testes sumus. Dextera igitur Dei exaltatus. . . . David . . . dixit autem: . . . Dixit Dominus Domino meo: Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum. . . . His autem auditis, compuncti sunt corde, et dixerunt ad Petrum et ad reliquos apostolos: Quid faciemus, viri fratres? Petrus vero ad illos:

Behreowsiað ðowre synna, and underfōð fulluht on Cristes naman, and ðowre synna beoð adylegode, and ge underfōð pone Hālgan Gāst. Þā underfēgon hī his lāre, and bugon tō fulluhte on ðām dāge ðreo ðusend manna. Þā wāron ealle on annysse mid þām apostolum; and beceapodon heora æhta, and þæt feoh betæhton ðām apostolum, and hī dældon ælcum be his nēode. *Æ. H. i. 314, 316.*

3. 14. *See Æ. H. ii. 252.*

4. 32, 34, 35. Wearð eall sēo geleāffulle mēnigu swā ānmōd swilce hī ealle hæfdon āne heortan and āne sǣwle; nē heora nān næfde synderlice æhta, ac him eallum wæs gemāne heora ðing. Nē ðær nās nān wādla betwux him. Þā ðe landāre hæfdon, hī hit beceapodon, and þæt wurð brōhton tō ðāra apostola fōtum; hī ðā dældon ælcum be his nēode. *Æ. H. i. 316; cf. i. 326.*

|| Hī wāron on swā micelre annysse, swilce him eallum wāre ān sǣwul and ān heorte. *Æ. H. ii. 276.*

5. 1-11. Þā wæs sum ðegen, Annanias gehāten, and his wif Saphira; hī cwædon him betwēonan þæt hī woldon bŷgan tō ðāra apostola geferrādene. Nāmon ðā tō rāde þæt him wærlīcor wāre þæt hī sumne dæl heora landes wurðes æthæfdon, weald him getimode. Cōm ðā se ðegen mid fēo tō ðām apostolum. Þā cwæð Petrus: Annania, deofol bepæhte ðīne heortan, and ðu hæfst alogen þām Hālgan Gāste. Hwī woldest ðu swician on ðīnum āgenum? Ne luge ðu nā mannum, ac Gode.

Poenitentiam (inquit) agite, et baptizetur unusquisque vestrum in nomine Iesu Christi in remissionem peccatorum uestrorum; et accipietis donum Spiritus sancti. . . . Qui ergo receperunt sermonem eius baptizati sunt; et appositae sunt in die illa animae circiter tria millia. Erant autem perseverantes in doctrina apostolorum. . . . Possessiones et substantias vendebant, et dividebant illa omnibus, prout cuique opus erat.

4. 32, 34, 35. Multitudinis autem credentium erat cor unum et anima una; nec quisquam eorum quae possidebat aliquid suum esse dicebat, sed erant illis omnia

communia. . . . Neque enim quisquam egens erat inter illos. Quotquot enim possessores agrorum aut domorum erant, vendentes afferebant pretia eorum quae vendebant, et ponebant ante pedes apostolorum. Dividebatur autem singulis prout cuique opus erat.

5. 1-11. Vir autem quidam nomine Ananias, cum Saphira uxore sua, vendidit agrum, et fraudavit de pretio agri, conscia uxore sua; et afferens partem quamdam, ad pedes apostolorum posuit. Dixit autem Petrus: Anania, cur tentavit Satanās cor tuum, mentiri te Spiritui sancto, et fraudare de pretio agri? Nonne manens tibi

Þa he þas word gehyrde, þa feol he adune and gewat. Þa-ða he bebyrged wæs, þa cōm his wif Saphira, and nyste hu hire were gelumpen wæs. Ða cwæð Petrus : Sege mē, becēapode ge ðus micel landes ? Hēo andwyrde : Gēa, lēof, swā micel. Eft ða cwæð Petrus : Hwi gewearð inc swā, þæt gyt dorston fandian Godes ? Hēo feoll ðærrihte and gewāt, and hī man bebyrigde tō hyre were. Þa wearð micel ege on Godes gelaðunge, and on eallum þe þæt geāxodon. *Æ. H. i. 316, 318 ; cf. i. 398.*

5. 12, 15, 16. Þa worhte God fela tæcna on ðām folce ðurh ðæra apostola handa, swā þæt hī gelōgodon ða untruman be ðære stræt þær Petrus forð eode ; and swā hraðe swā his sceadu hī hreopode, hī wurdon gehælede fram eallum untrumnyssum. Þa arn micel mēnigū tō of gehendum burgum, and brōhton heora untruman and ða deofolsēcocan ; and hī ealle wurdon gehælede æt ðæra apostola handum. *Æ. H. i. 316.*

5. 17-23. Wurdon ða Iudeiscan mid andan afyllede ongean his apostolas, and gebrōhton hī on cwearterne. On ðære ylcan nihte Godes engel undyde þa locu ðæs cwearternes, and hī ut-alādde, þus cweðende : Gāð tō ðām temple, and bodiað þām folce lifes word. And hī swā dydon. Hwæt, ða Iudeiscan þæs on merien ðeahtodon embe ðæra apostola forwyrd, and sēndon

manebat, et venundatum in tua erat potestate ? Quare posuisti in corde tuo hanc rem ? Non es mentitus hominibus, sed Deo. Audiens autem Ananias haec verba, cecidit et expiravit. . . . Surgentes autem iuvenes amoverunt eum, et efferentes sepelierunt. . . . Uxor ipsius, nesciens quod factum fuerat, introivit. Dixit autem ei Petrus : Dic mihi, . . . si tanti agrum vendidistis ? At illa dixit : Etiam, tanti. Petrus autem ad eam : Quid utique convenit vobis tentare Spiritum Domini ? . . . Confestim cecidit ante pedes eius, et expiravit. . . . Iuvenes . . . sepelierunt ad virum suum. Et factus est timor magnus in universa ecclesia, et in omnes qui audierunt haec.

5. 12, 15, 16. Per manus autem apostolorum fiebant signa et prodigia multa in plebe. . . . Ita ut in plateas eicerent infirmos, . . . ut, veniente Petro, saltem umbra illius obumbraret quemquam illorum, et liberarentur ab infirmitatibus suis. Concurrebat autem et multitudo vicinarum civitatum Ierusalem, afferentes aegros, et vexatos a spiritibus immundis ; qui curabantur omnes.

5. 17-23. Exsurgens autem princeps sacerdotum, et omnes qui cum illo erant, . . . repleti sunt zelo, et iniecerunt manus in apostolos, et posuerunt eos in custodia publica. Angelus autem Domini per noctem aperiens ianuam carceris, et educens eos, dixit : Ite, et stantes loquimini in templo plebi

tō ðam cwearterne, þæt hi man gefette. Ða cwēlleras ða geopenodon þæt cweatern, and nænne ne gemetton. Hi ða cýddon heora ealdrum : þæt cweatern wē fundon fæste beclýsed, and ða weardas wiðutan standende, ac wē ne gemetton nænne wiðinnan. *Æ. H. i. 572.*

|| Ða heafodmen Iudeisce folces gebrōhton Cristes apostolas on cwearterne. Ða on niht cōm him tō Godes engel, and lædde hi ut of ðam cwearterne ; and stōd on merigen þæt cweatern fæste belocen. *Æ. H. i. 230.*

6. 5-7. 1. Ðāra diacona wæs se forma Stephanus. . . . Hē wæs swiðe geleafull, and mid þam Hālgum Gaste afylled. Ða oðre six wāron gecigede ðisum namum : Stephanus wæs se fyrmesta, oðer Philippus, þrida Procorus, fēorða Nicanor, fifta Timotheus, sixta Parmenen, seofða Nicolaus. Ðas seofon hi gecuron and gesetton on ðāra apostola gesihðe, and hi ða mid gebedum and blotsungum tō diaconum gehādode wurden. Wæox ða dæghwonlice Godes bodung, and wæs gemenigfylld þæt getel cristenra manna pearle on Hierusalem. Ða wearð se eadiga Stephanus mid Godes gife and mid micelre strēncðe afylled, and worhte forebēcena and micle tæcna on ðam folce. Ða astōdon sume ða ungelēaffullan Iudei, and woldon mid heora gedwylde þæs eadigan martyres lāre oferswiðan ; ac hi ne mihton his wiśdōme wiðstandan, nē ðam Hālgum Gaste ðe ðurh hine spræc. Ða sēttan hi lēase gewitan, ðe hine

omnia verba vitae huius. Qui cum audissent, intraverunt diluculo in templum, et docebant. Adveniens autem princeps sacerdotum, et qui cum eo erant, convocaverunt concilium, et omnes seniores filiorum Israel, et miserunt ad carcerem ut adducerentur. Cum autem venissent ministri, et, aperto carcere, non invenissent illos, reversi nuntiaverunt, dicentes : Carcerem quidem invenimus clausum cum omni diligentia, et custodes stantes ante ianuas ; aperientes autem, neminem intus invenimus.

6. 5-7. 1. . . . Et elegerunt Stephanum, virum plenum fide et

Spiritu sancto, et Philippum, et Prochorum, et Nicanorem, et Timonem, et Parmenam, et Nicolaum. . . . Hos statuerunt ante conspectum apostolorum, et orantes imposuerunt eis manus. Et verbum Domini crescebat, et multiplicabatur numerus discipulorum in Ierusalem valde. . . . Stephanus autem, plenus gratia et fortitudine, faciebat prodigia et signa magna in populo. Surrexerunt autem quidam de synagoga, . . . disputantes cum Stephano ; et non poterant resistere sapientiae et Spiritui qui loquebatur. Tunc summiserunt viros qui dicerent se audivisse eum

forlugon, and cwædon þæt hē tallice word spræce be Moyse and be Gode. Þæt folc wearð ða micclum astyred, and þa heafodmenn, and þa Iudeiscan bōceras; and gelæhton Stephanum, and tugon tō heora geþeahhte. And ða læasan gewitan him on besædon: Ne geswiteð ðes man tō sprecenne tallice word ongean þæs hālgan stōwe and Godes æ; wē gehýrdon hine sægan þæt Crist tōwyrpð þæs stōwe, and tōwēnt ða gesetnysse ðe us Moyses tæhte. Þa behæoldon ða hine ðe on þām geðeahhte sæton, and gesawon his neþwlite swylce sumes engles ansýne. Ða cwæð se ealdorbiscop tō ðām eadigan cýðere: Is hit swā hī sægað? *Æ H. i. 44, 46.*

7. 2-50. *See Æ H. i. 46.*

7. 8. *See Æ H. ii. 190.*

7. 49. *See Matt. 5. 34-37.*

7. 51-60. Gē wiðstandað þām Hālgum Gaste mid strōm swūran and ungeleaffulre heortan; gē sind meldan and manslagan, and gē ðone rihtwisan Crist nrðfullice æcwealdon; gē underfengon æ on engla gesetnysse, and gē hit ne hæoldon. Hwæt, ða Iudeiscan þa wurdon þearle on heora heortan astyrode, and biton heora tæð him tōgeanes. Se hālgā Stephanus wearð þa afylled mid þām Hālgum Gaste, and behæold wið heofonas weard, and geseah Godes wuldor, and þone Hælend standende sæt his Fæder swiðran; and hē cwæð: Efnē, ic geseo heofenas opene, and mannes Sunu standende sæt Godes swiðran. Iudei

dicentem verba blasphemiae in Moysen et in Deum. Commoverunt itaque plebem, et seniores, et scribas; et concurrentes rapuerunt eum, et adduxerunt in concilium. Et statuerunt falsos testes, qui dicerent: Homo iste non cessat loqui verba adversus locum sanctum, et legem; audivimus enim eum dicentem quoniam Iesus Nazarenus hic destruet locum istum, et mutabit traditiones quas tradidit nobis Moyses. Et intuentes eum omnes qui sedebant in concilio, viderunt faciem eius tamquam faciem angeli. Dixit autem princeps sacerdotum: Si haec ita se habent?

7. 51-60. Dura cervice et incircumcisis cordibus . . . vos semper Spiritui sancto resistitis. . . . Quem prophetarum non sunt persecuti patres vestri? Et occiderunt eos qui praenuntiabant de adventu Iusti, cuius vos nunc proditores et homicidae fuistis; qui accepistis legem in dispositione angelorum, et non custodistis. Audientes autem haec dissecabantur cordibus suis, et stridebant dentibus in eum. Cum autem esset plenus Spiritu sancto, intendens in coelum, vidit gloriam Dei, et Iesum stantem a dextris Dei; et ait: Ecce video coelos apertos, et Filium hominis stantem

ðā, mid micelre stemne hrȳmende, hēoldon heora earan, and anmōdlice him tō scuton, and hī hine gelæhton, and of ðære byrig gelæddon tō stānenne. Þā læsgewitan ðā lēdon heora hacelan ætforan fōtum sumes geonges cnihtes, se wæs geciged Saulus. Ongunnon ðā oftorfian mid heardum stānum ðone eadigan Stephanum; and hē clypode, and cwæð: Drihten Hælend, onfōh mīnne gäst. And gebigde his cneowu, mid micelre stemne clypigende: Mīn Drihten, ne sēte ðu ðās dæda him tō synne. *Æ. H. i. 46, 48.*

|| Se forma martyr Stephanus cwæð þæt hē gesāwe heofonas opene, and ðone Hælend standan on his Fæder swiððran.

Æ. H. i. 308, 310; cf. i. 306.

|| Crist, onfōh mīnne gäst. *Æ. H. ii. 26.*

|| Drihten, ne sēte ðu ðās dæda him tō synne. *Æ. H. i. 50 (bis).*

|| Drihten mīn, ne sēte þu him ðās dæda tō synne. *Æ. H. ii. 34.*

8. 3. *See Æ. H. i. 324.*

8. 17. Hī sēton heora handa ofer gelyfede mēn, and hī underfēgon þone Hālgan Gäst. *Æ. H. i. 316.*

9. 1-11, 13-26. Hē nam ðā gewrit æt ðām ealdorbiscopum tō ðære byrig Damascus, þæt hē mōste gebindan ðā cristenan ðe hē on ðære byrig gemette, and gelædan tō Hierusalem. Þā gelamp hit on þām sīðe þæt him cōm fārlice tō micel læht. And hine æstrehte tō eorðan, and hē gehȳrde stemne ufan þus cweðende: Saule, Saule, hwī ehtst ðu mīn? Yfel bið ðe sylfum þæt ðu spurne ongean ðā gæde¹. Hē ðā mid micelre fyrhte¹ andwyrde

a dextris Dei. Exclamantes autem voce magna continuerunt aures suas, et impetum fecerunt unanimiter in eum, et eiicientes eum extra civitatem lapidabant. Et testes deposuerunt vestimenta sua secus pedes adolescentis, qui vocabatur Saulus. Et lapidabant Stephanum invocantem, et dicentem: Domine Iesu, suscipe spiritum meum. Positis autem genibus, clamavit voce magna, dicens: Domine, ne statuas illis hoc peccatum. . . .

8. 17. Tunc imponebant manus

super illos, et accipiebant Spiritum sanctum.

9. 1-11, 13-26. . . . Accessit ad principem sacerdotum, et petiit ab eo epistolas in Damascus, . . . ut si quos invenisset huius viae viros ac mulieres, vinctos perduceret in Ierusalem. Et cum iter faceret, contigit ut . . . subito circumfulsit eum lux de coelo. Et, cadens in terram, audivit vocem dicentem sibi: Saule, Saule, quid me persequeris? Qui dixit: Quis es, Domine? Et ille: Ego sum Iesus quem tu persequeris;

¹ A transposition.

pære stemne : Hwæt eart ðu, læof Hlaford ? Him andwyrde seo clypung pære godcundan stemne : Ic eom se Hælend þe ðu ehtst ; ac aris nū, and far forð tō ðære byrig ; þær ðe bið gesæd hwæt ðe gedafenige tō dōnne. Hē arās ðā, ablendum eagum, and his gefēran hine swā blindne tō ðære byrig gelædon. And hē ðær andbīdigende ne onbyrigde ætes nē wātes binnan ðrēora daga fæce.

Wæs ðā sum Godes ȝegen binnan ðære byrig ; his nama wæs Annanias. Tō ðām spræc Drihten ȝysum wordum : Annania, aris, and gecum tō mīnum ȝeſewan Saulum, se is biddende mīnre miltseunge mid eornestum mōde. Hē andwyrde ðære drihtenlican stemne : Mīn Hælend, hū mæg ic hine gesprecan, se ðe is ehtere ȝīnra hālgena, ȝurh mihte ȝāra ealdorbiscopa ? Drihten cwæð : Far swā ic ðe sāde, forðan ðe hē is mē gecoren fætels, þæt hē tōbere mīnne naman ȝeodum, and cynegum, and Israhela bearnum ; and hē sceal fela ȝrōwian for mīnum naman. Annanias ðā becom tō ðām gecorenan cēpan, and sette his handa him onuppan mid þisre grētinge : Saule, mīn brōðor, se Hælend, þe ðe be wege gespræc, sēade mē wið ȝīn, þæt þu geseo, and mid þām Hālgan Gāste gefylled sȳ. Þā, mid ȝisum wordum, feollon swylce fylmena of his eagum, and hē ȝærrihtes gesihðe underfeng, and tō fulluhte beah.

durum est tibi contra stimulum calcitrare. Et tremens ac stupens dixit. . . . Et Dominus ad eum : Surge, et ingredere civitatem, et ibi dicetur tibi quid te oporteat facere. . . . Surrexit autem Saulus de terra, apertisque oculis nihil videbat ; ad manus autem illum trahentes, introduxerant Damascum. Et erat ibi tribus diebus non videns, et non manducavit neque bibit.

Erat autem quidam discipulus Damasci, nomine Ananias. Et dixit ad illum in visu Dominus : Anania, . . . surge, . . . et quaere . . . Saulum ; . . . ecce enim orat. . . . Respondit autem Ananias : Domine, audiui a multis de viro hoc, quanta mala fecerit

sanctis tuis in Ierusalem ; et hic habet potestatem a principibus sacerdotum alligandi omnes qui invocant nomen tuum. Dixit autem ad eum Dominus : Vade, quoniam vās electionis est mihi iste, ut portet nomen meum coram gentibus, et regibus, et filiis Israel ; ego enim ostendam illi quanta oporteat eum pro nomine meo pati. Et abiit Ananias, et introivit in domum ; et, imponens ei manus, dixit : Saule frater, Dominus misit me Iesus, qui apparuit tibi in via qua veniebas, ut videas, et implearis Spiritu sancto. Et confestim ceciderunt ab oculis eius tamquam squamae, et visum recepit ; et, surgens, baptizatus est. . . .

Wunode ðā sume feawa daga mid þām Godes ðeowum binnan ðære byrig; and mid micelre bylde þām Iudeiscum bodade þæt Crist, ðe hi wiðsōcon, is ðæs ælmihtigan Godes Sunu. Hi wurdon swiðlice ābligede, and cwædon: Lā, hū ne is ðæs se wælhreowa shtere cristenra manna? hūmeta bodað hē Cristes geleafan? Saulus sōðlice micclum swyðrode, and ðā Iudeiscan gescēnde, mid ānrædnysse sēðende þæt Crist is Godes Sunu.

Hwæt, ðā æfter manegum dagum gerēonodon ðā Iudeiscan hū hi ðone Godes cēpan acwēllan sceoldon, and sēttan ðā weardas tō ælcum geate ðære ceastre. Paulus ongeat heora syrunga, and ðā cristenan hine genāmon, and on ānre wilian aleton ofer ðone weall. And hē ferde ongēan tō Hierusalem, and hine gecūðlæhte tō ðām hālgan hēape Cristes hīredes. *Æ. H. i. 36, 38.*

|| Saule, hwi ehtst ðu min? *Æ. H. i. 39a.*

|| Hwi ehtst ðu min? *Æ. H. i. 39a.*

|| Hwæt eart ðu, Hlāford? *Æ. H. i. 39a.*

|| Dērigendlic bið ðe þæt þu spurne ongēan þā gāde. *Æ. H. i. 39a.*

|| Gā inn tō ðære ceastre, and ðær þe bið gesæd hwæt þe gedafenað tō ðonne. *Æ. H. i. 124.*

|| Þrý dagas hē wunode butan gesihðe. *Æ. H. i. 39a.*

9. 17, 18. *See Æ. H. i. 39a.*

9. 25. *See Æ. H. i. 39a.*

10. 41. *See Æ. H. i. 296.*

12. 1-21, 23. Herodes cyning wolde, æfter Cristes upstige tō heofenum, geswēncan sume of ðære gelaðunge, and sēnde werod

Fuit autem cum discipulis qui erant Damasci per dies aliquot; et continuo in synagogis prædicabat Iesum, quoniam hic est Filius Dei. Stupebant autem omnes qui audiebant, et dicebant: Nonne hic est qui expugnabat in Ierusalem eos qui invocabant nomen istud, et huc ad hoc venit, ut victos illos duceret ad principes sacerdotum? Saulus autem multo magis convalescebat, et confundeat Iudæos qui habitabant Damasci, affirmans quoniam hic est Christus.

Cum autem implerentur dies multi, consilium fecerunt in unum Iudæi ut eum interficerent. Notæ autem factæ sunt Saulo insidiæ eorum. Custodiebant autem et portas die ac nocte, ut eum interficerent. Accipientes autem eum discipuli nocte, per murum dimiserunt eum, submittentes in sporta. Cum autem venisset in Ierusalem, tentabat se iungere discipulis.

12. 1-21, 23. Eodem autem tempore misit Herodes rex manus, ut affligeret quosdam de ecclesia;

ymbe þæt. Þā ofslōh hē Iacobum, Iohannes brōðor þæs god-spelleres. And geseah þæt hit gelicode þam Iudeiscum, and wolde gelæccan Petrum. Hē ðā hine gefēng, and on cwearterne gebrōhte, and betæhte hine on ðam hæfte sixtȳne cēmpum tō healdenne; hit wæs ðā Ēaster tid, and forðr hē elcode his slēges. Petrus ðā wæs gehæfd on ðam cwearterne; and eal sēo geleaffulle gelaðung buton tōforlætennysse him fore bædon. Þā læg Petrus, on ðære nihte þe Herodes wolde hine on merigen forðlædan, betwux twām cēmpum slāpende, mid twām racentēagum getiged; and ðā weardas hēoldon þæs cwearternes duru, swā-swā him geboden wæs. Efne, ðā cōm Godes engel scinende, and þæt blinde cweatern eal mid leohte afylde; hē cnyste ðā Petres sidan, and cwæð: *Aris hraðe*; and þā racentēagan feollon ðærrihthe of Petres handum. Se engel cwæð: *Begyrd þē, and scēo þē, and fylig mē*. Petrus ðā him filigde; and ðuhte him swilce hit swefen wære. Hr ðā ofersodon ðā twā weardsetl, oð-þæt hr becōmon tō ðam Isenan geate, and þæt tōsprang þærrihthe him tōgeanes. Hr sodon forð oð-þæt hr cōmon tō anre wīc; and se engel him gewāt fram. Petrus ðā beðohte hine sylfne, and cwæð: *Nū ic wāt tō sōðan þæt Drihten asēnde his engel, and mē ahrēdde fram Herodes handum, and fram ælcere anbridunge Iudeisce folces*. Hē

occidit autem Iacobum fratrem Ioannis. . . . Videns autem quia placeret Iudaeis, apposuit ut apprehenderet et Petrum. . . . Quem cum apprehendisset, misit in carcerem, tradens quattuor quaternionibus militum custodiendum, volens post Pascha producere eum populo. Et Petrus quidem servabatur in carcere; oratio autem fiebat sine intermissione ab ecclesia ad Deum pro eo. Cum autem producturus eum esset Herodes, in ipsa nocte erat Petrus dormiens inter duos milites, vincus catenis duabus; et custodes ante ostium custodiebant carcerem. Et ecce, angelus Domini astitit, et lumen refulsit in habitaculo; percussitque latere Petri,

excitavit eum, dicens: Surge velociter; et ceciderunt catenae de manibuseius. Dixit autem angelus ad eum: Praecingere, et calceate caligas tuas, . . . et sequere me. Et exiens sequebatur eum; existimabat autem se visum videre. Transeuntes autem primam et secundam custodiam, venerunt ad portam ferream, . . . quae ultro aperta est eis. Et exeuntes processerunt vicum unum; et continuo discessit angelus ab eo. Et Petrus, ad se reversus, dixit: Nunc scio vere quia misit Dominus angelum suum, et eripuit me de manu Herodis, et de omni expectatione plebis Iudaeorum. . . . Venit ad domum, . . . ubi erant multi congregati. . . . Pulsante

becōm ða tō his gefērum, and cnucode æt ðære dura. Him arn tō sum mæden þæs geleaffullan weredes; hire nama wæs geciged Rode; and ða-ða heo oncnēow Petres stemne, ne mihte for ðære blisse ða duru geopenian, ac cyrde ongēan, sæde þæt Petrus þær stōde. Þa geleaffullan cwædon þæt hit nære Petrus, ac wære his engel. Petrus cnucode forð, oð-þæt hi hine inn lēton; and micclum his wundrodon. Hē rehte ða him hū God hine ahrēdde þurh his engel of ðam cwearterne, and cwæð: Cýðað þis Iacobe and urum gebrōðrum. And ēode ða tō sumere oðre stōwe. Hwæt, ða on merigen wearð micel styrung betwux ðam cēpum þe hine healdan sceoldon. And Herodes gewēnde tō Cesaream, and cær hæfde gemōt wið Tyrum and Sidoniscum. Ða mid-þām-ðe hē swiðost mōtode, on his dōmsetle sittende, mid cynelicum rēafe gescrýd, þa stōp him tō Godes engel, and hine ofslōh, forðan-ðe hē ne sealde Gode nænne wurðmynt; and hē cærrihte, mid wyrnum fornumen, gewāt of life. *Æ. H. ii. 380, 382; cf. i. 402, 524.*

¶ Eft siððan Herodes, Iudea cyning, sette ðone apostol Petrum on cwearterne mid twām racentēagum gebundenne, and weardas wiðinnan and wiðutan gesette; ac on ðære nihte þe se ārleasa cyning hine on merigen acwēllan wolde, cōm Godes engel scēnende of heofonum, and gelædde hine út ðurh ða Isenan gatu. *Æ. H. i. 574.*

¶ Þa-ða se engel hine of ðam cwearterne gelædde, and hē tō his gefērum becōm, and cnuigende inganges bæd, þa cwædon þa geleaffullan: Nis hit nā Petrus þæt cær cnucað, ac is his engel. *Æ. H. i. 516, 518.*

autem eo ostium ianuae, processit puella ad audiendum, nomine Rhode; et ut cognovit vocem Petri, prae gaudio non aperuit ianuam, sed intro currens nuntiavit stare Petrum ante ianuam. . . . Illi autem dicebant: Angelus eius est. Petrus autem perseverabat pulsans. Cum autem aperuissent, viderunt eum, et obstupuerunt. . . . Narravit quomodo Dominus eduxisset eum de carcere, dixitque: Nuntiate Iacobo et fratribus haec. Et

egressus abiit in alium locum. Facta autem die, erat non parva turbatio inter milites quidnam factum esset de Petro. Herodes autem, . . . descendensque a Iudaea in Caesaream, ibi commoratus est. Erat autem iratus Tyriis et Sidoniis. . . . Statuto autem die Herodes, vestitus veste regia, sedit pro tribunali, et concionabatur ad eos. Confestim autem percussit eum angelus Domini, eo quod non dedisset honorem Deo; et, consumptus a vermibus, expiravit.

13. 2, 3. Syððan . . . cōm clypung of ðam Halgan Gaste tō ðam geleaffullan werode, þus cweðende: *Āsendað Paulum and Barnaban tō ðam weorce ðe ic hi gecoren hæbbe. Se hālga heap ðā, be Godes hāse and gecorennysse, hi asendon to lārenne eallum leodscipum.* *Æ. H. i. 388.*
13. 33. *See Ps. 2. 7.*
13. 35. *See Ps. 16. 9, 10.*
14. 19. *See Æ. H. i. 392.*
15. 11. *Wē gelyfað þæt wē bēon gehealdene þurh Cristes gife, swā-swā hi.* *Æ. H. i. 214.*
15. 35-39. *See Æ. H. i. 388.*
18. 3. *Paulus, . . . se ðe wæs on woruldcraefte teldwyrhta.* *Æ. H. i. 392.*
20. 34. *See Æ. H. i. 392.*
22. 4. *See Æ. H. i. 324.*
22. 20. *See Æ. H. ii. 82.*
26. 11. *See Æ. H. i. 324.*
28. 3, 5. *See Æ. H. i. 574.*

ROMANS.

1. 4. *Se ðe is forestiht Godes Sunu.* *Æ. H. ii. 364.*
1. 17. *See Hab. 2. 4.*
2. 6. *God forgylt ælcum mēn be his dædum.* *Æ. H. ii. 340.*
2. 12. *Ðā ðe butan Godes æ syngodon, hi eac losiað butan ælcere æ.* *Æ. H. i. 396.*
|| Þā ðe Godes æ ne cunnon, and buton Godes æ syngiað, hi eac buton Godes æ losiað. *Æ. H. ii. 52.*
|| Þā ðe buton Godes æ syngiað, ðā losiað eac buton Godes æ. *Æ. H. ii. 442.*
5. 3-5. *Geleaffullum gedafenað þæt hi wuldron on gedrefednyssum, forðanðe seo gedrefednys wyrð geðyld, and þæt geðyld afandunge, and seo afandung hiht. Se hiht sōðlice*

13. 2, 3. . . . *Dixit illis Spiritus sanctus: Segregate mihi Saulum et Barnabam in opus ad quod assumpsi eos. Tunc . . . dimiserunt illos.*
15. 11. *Sed per gratiam Domini Iesu Christi credimus salvari, quemadmodum et illi.*
18. 3. *Et quia eiusdem erat artis . . . (erant autem scenofactoriae artis).*

ROMANS.

1. 4. *Qui praeordinatus est Filius Dei. . . .*
2. 6. *Qui reddet unicuique secundum opera eius.*
2. 12. *Quicumque enim sine lege peccaverunt, sine lege peribunt. . . .*
5. 3-5. . . . *Gloriamur in tribulationibus, scientes quod tribulatio*

- ne bið næfre gescynd, forðan þe Godes lufu is agoten on ūrum heortum þurh ðone Halgan Gæst se ðe us is forgifen. *Æ. H. i. 554*
8. 9. Witodlice, sē ðe Cristes Gæst on him næfð, nis sē his. *Æ. H. ii. 292.*
8. 18. Ne sind nā tō wiðmetenne ðā þrōwunga þyssere tide ðam tōweardan wuldre þe bið on us geswutelod. *Æ. H. i. 426.*
8. 30. Ðā ðe hē forestihte, þā hē eac clypode him tō; and ðā ðe hē him tō clypode, ðā hē gerihtwisode; and ðā ðe hē gerihtwisode, þā hē gemærsode. *Æ. H. ii. 366.*
8. 32. God Fæder ne sparode his ægenum Bearne, ac for us eallum hine tō deaðe sealde. *Æ. H. ii. 62.*
9. 13. God lufode Iacob, and hatode Esau. *Æ. H. i. 110.*
9. 29. Dominus Sabaoð, þæt is: Hæres Hlāford, oððe, Weroda Drihten. *Æ. H. i. 526.*
10. 13. *See Joel 2. 32.*
12. 1. And hē bebedæt þæt wē sceolon gearcian ūre lichaman liflice onsægednysse, and hālige, and Gode andfenga. *Æ. H. i. 482.*
12. 4, 5. *See Eph. 5. 23, 30.*
12. 17. *See Matt. 5. 43-46.*
13. 1. Ælc sǣwul sý underðeod heālicrum anwealdum. *Æ. H. ii. 362.*
13. 9. *See Luke 18. 20-22.*
13. 10. Sēo sōðe lufu is gefyllednys Godes æ. *Æ. H. i. 346.*
- || Hēo is fulfremednys Godes æ. *Æ. H. ii. 522.*
13. 11-14. . . . Nū is tima us of slāpe tō arisenne; ūre hæl is gehendre þonne wē gelyfdon. Sēo niht gewāt, and se dæg
- patientiam operatur, patientia 8. 32. Qui etiam proprio Filio suo autem probationem, probatio vero non pepercit, sed pro nobis omnibus tradidit illum. . . .
- spem. Spes autem non confundit, 9. 13. . . . Iacob dilexi, Esau autem quia charitas Dei diffusa est in cordibus nostris per Spiritum sanctum qui datus est nobis. odio habui.
8. 9. . . . Si quis autem Spiritum 9. 29. . . . Dominus sabaoth. . . . Christi non habet, hic non est
12. 1. Obsecro itaque . . . ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem. . . .
8. 18. . . . Non sunt condignae 13. 1. Omnis anima potestatibus sublimioribus subdita sit. . . .
- passiones huius temporis ad futuram gloriam quae revelabitur in nobis. 13. 10. . . . Plenitudo ergo legis est dilectio.
8. 30. Quos autem praeordinavit, 13. 11-14. . . . Hora est iam nos de hos et vocavit; et quos vocavit, somno surgere; nunc enim propior est nostra salus quam cum iustificavit, illos et glorificavit. credidimus. Nox praecessit, dies

genealæhte; uton āwurpan ðeostra weorc, and beon ymbscrýdde mid leohtes wæpnum, swā þæt wē on dæge ārwurðlice faron; nā on oferætum and druncennyssum, nā on forligerbæddum and unclāennyssum, nā on geflite and andan; ac beoð ymbscrýdde purh Drihten Hælend Crīst. *Æ. H. i. 600, 602.*

|| . . . Nu is tīma us of slæpe to ārsenne. *Æ. H. i. 602.*

|| Ūre hæl is gehendre þonne wē gelyfdon. *Æ. H. i. 602.*

|| Seo niht gewāt, and se dæg genealæhte. *Æ. H. i. 602.*

|| Uton āwurpan þeostra weorc, and beon ymbscrýdde mid leohtes wæpnum, swā þæt wē on dæge ārwurðlice faron. *Æ. H. i. 604.*

|| Ac beoð ymbscrýdde þurh Drihten Hælend Crīst. *Æ. H. i. 606.*

14. 10. Ealle wē sceolon standan æfter ðisum life ætforan Crīstes dōmsetle. *Æ. H. ii. 328.*

15. 1. Wē strange sceolon beran ðāra unstrēngra byrðene. *Æ. H. ii. 390.*

1 CORINTHIANS.

1. 24. Crīst is Godes miht, and Godes wīsdōm. *Æ. H. i. 520.*

1. 27. God gecyð ðā untruman þises middaneardes, þæt hē ðā strangan gescynde. *Æ. H. ii. 376.*

1. 31. Sē ðe wuldrige, wuldrige on Gode. *Æ. H. i. 578.*

2. 9. Ne mæg nān sāge on ðisum life gesēon, nē nān sære gehýran, nē nānes mannes heorte asmāgan, ðā ðing ðe God gearcað þām ðe hine lufiað. *Æ. H. ii. 588.*

3. 9. Wē sind Godes gefylstan. *Æ. H. i. 8.*

3. 11. Ne mæg nān man læcgan oþerne grundweall on ðære halgan gelaðunge buton ðone þe ðær gelæd is, þæt is Hælend Crīst. *Æ. H. ii. 588.*

autem appropinquavit; abiiciamus ergo opera tenebrarum, et induamur arma lucis. Sicut in die honeste ambulemus; non in comessationibus et ebrietatibus; non in cubilibus et impudiciis; non in contentione et aemulatione; sed induimini Dominum Iesum Christum. . . .

14. 10. . . . Omnes enim stabimus ante tribunal Christi.

15. 1. Debemus autem nos firmiores imbecillitates infirmorum sustinere. . . .

1 CORINTHIANS.

1. 24. . . . Christum Dei virtutem, et Dei sapientiam.

1. 27. . . . Infirma mundi elegit Deus, ut confundat fortia.

1. 31. . . . Qui gloriatur, in Domino gloriatur.

2. 9. . . . Oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quae praeeparavit Deus iis qui diligunt illum.

3. 9. Dei enim sumus adiutores. . . .

3. 11. Fundamentum enim aliud

3. 12-15. Swā-hwā-swā getimbrað ofer ðisum grundwealle gold, oððe seolf, oððe deorwurðe stānas, oppe trēowa, strēaw oppe ceaf, ānes gehwilces mannes weorc bið swutel. Godes dæg hi geswutelað, forðanðe hē bið on fyre sētwod; and þæt fyr āfandað hwilc heora ālces weorc bið. Gif hwæs getimbrung ðurhwunað, and ðam fyre wiðstent, þonne underfehð se wyrhta edlēan sēt Gode his weorces. Gif hwæs weorc forbyrnð, hē hæfð þone hearm, and bið swā-ðeah gehealden ðurh fyr.

Æ. H. ii. 38.

3. 16. Nyte gē þæt ēowere lima syndon þæs Halgan Gastes tempel, se ðe on ēow is? Æ. H. ii. 39.

3. 17. Se ðe gewemð Godes tempel, God hine fordæð. Æ. H. i. 212.

Godes tempel is hālig; þæt gē sind. Æ. H. i. 412; ii. 39.

4. 7. Þu mann, hwæt hæfst ðu þæs ðe ðu fram Gode ne underfenge? Hwi wuldrast ðu, swilce ðu nān ðing ne underfenge?

Æ. H. ii. 432.

5. 7. Crist is ure Ēastertid. Æ. H. ii. 278.

5. 8. We sceoldon wistfullian, nā on yfelnyse beorman, ac on þeorfnyssum sýferynse and sōðfæstnyse. Æ. H. ii. 278.

5. 13. Āfyrsiað þone yfelan fram ēow. Æ. H. i. 124.

6. 9, 10. Dyrne forligeras oððe deofolgyldan, sceaðan and rēaferas, oððe rēde manslagan, gýtseras and drinceras, þe dollice lybbað, nabbað Godes rice on rodorlicere heofonan. Æ. H. ii. 330.

. . . ðæt ðā wyrigendan Godes rice ne geāgniað. Æ. H. ii. 34.

nemo potest ponere præter id quod positum est, quod est Christus Iesus.

3. 12-15. Si quis autem superaedificat super fundamentum hoc aurum, argentum, lapides pretiosos, ligna, foenum, stipulam, uniuscuiusque opus manifestum erit. Dies enim Domini declarabit, quia in igne revelabitur; et uniuscuiusque opus quale sit ignis probabit. Si cuius opus manserit quod superaedificavit, mercedem accipiet. Si cuius opus arserit, detrimentum patietur; ipse autem salvus erit, sic tamen quasi per ignem.

3. 16. Nescitis quia templum Dei

estis, et Spiritus Dei habitat in vobis?

3. 17. Si quis autem templum Dei violaverit, disperdet illum Deus. Templum enim Dei sanctum est, quod estis vos.

4. 7. . . . Quid autem habes quod non accepisti? Si autem accepisti, quid gloriaris quasi non acceperis?

5. 7. . . . Pascha nostrum . . . est Christus.

5. 8. Itaque epulemur, non . . . in fermento malitiae et nequitiae, sed in azymis sinceritatis et veritatis.

5. 13. . . . Auferte malum ex vobis ipsis.

6. 9, 10. . . . Neque fornicarii, neque

6. 19. See *Æ. H. i. 262*.

6. 20. Gs sind gebohte mid micclum wurðe; wuldriað forðr, and berað God on sowerum lichaman. *Æ. H. i. 210.*

7. 29. Þa ðe wif habbað, beon hi swilce hi nān nabbon. *Æ. H. i. 148.*

9. 11. Gif wē sower þa gästlican sād sāwað, hwōnlic bið þæt wē soweru flæsclican ðing ripon. *Æ. H. ii. 534.*

9. 25. Ælc ðæra þe on gecampe winð, forhæfð hine sylfne fram eallum ðingum. *Æ. H. ii. 86.*

10. 1-4. Ealle tve forðfæderas wæron gefulode on wolcne and on sē; and ealle hi æton pone ylcan gästlican mēte, and ealle hi druncon pone ylcan gästlican drēnc. Hi druncon sōðlice of æfterfiligendum stāne; and se stān wæs Crīst. *Æ. H. ii. 272, 274.*

|| Hi ealle æton ðone gästlican mēte, and ðone gästlican drēnc druncon. *Æ. H. ii. 202; cf. John 6. 49, note.*

|| Hi druncon of ðam gästlican stāne; and se stān wæs Crīst.

Æ. H. ii. 202.

|| Se stān sōðlice wæs Crīst. *Æ. H. i. 98.*

10. 11. Wē sind ða ðe worulda geendunga on becōmon. *Æ. H. ii. 372.*

10. 17. Wē manega sindon ān hlāf and ān lichama. *Æ. H. ii. 276.*

11. 23-25. See *Matt. 26. 26-28.*

12. 8-11. Sumum mēn hē forgifð wīsdōm and sprāce, sumum gōð ingehyð, sumum micelne gelsāfan, sumum mihte tō gehælenne untruman, sumum witegunge, sumum tōscēad gōðra gāsta and yfelra; sumum hē forgifð mislice gereord, sumum gerecednysse mislicra sprāca. Ealle ðas ðing deð se Halga Gāst, tōdælende æghwīlcum be ðam ðe him gewyrð. *Æ. H. i. 322.*

idolis servientes, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque avari, neque ebriosi, neque maledici, neque rapaces, regnum Dei possidebunt.

6. 20. Emptienim estis pretio magno; glorificate, et portate Deum in corpore vestro.

7. 29. . . . Qui habent uxores tamquam non habentes sint.

9. 11. Si nos vobis spiritualia seminavimus, magnum est si nos carnalia vestra metamus?

9. 25. Omnis autem qui in agone

contendit, ab omnibus se abstinere. . . .

10. 1-4. . . . Patres nostri omnes . . . baptizati sunt in nube et in mari; et omnes eandem escam spiritalem manducaverunt, et omnes eundem potum spiritalem biberunt. Bibebant autem de spiritali, consequente eos, petra; petra autem erat Christus.

10. 11. . . . Nostram, in quos fines saeculorum devenerunt.

10. 17. . . . Unus panis, unum corpus multi sumus. . . .

12. 8-11. Alii quidem per Spiritum

12. 12, 20, 21. See Eph. 5. 23, 30.

12. 26. Gif æn lim bið untrum, ealle ða oðre ðrowiað mid þam anum. Æ. H. i. 274.

12. 27. Gē sōðlice sindon Crīstes lichama and leomu. Æ. H. ii. 276; cf. i. 368, 390.

|| Gē sind Crīstes lichama and his lyma. Æ. H. ii. 386; cf. i. 368, 390.

13. 2, 3. Ðeah se mann hæbbe fullne geleafan, and ælmeassan wyrce, and fela to gōde gedō, eal him bið yðel, swā hwæt-swā hē dēð, buton hē hæbbe sōðe lufe. Æ. H. i. 528.

|| Ðeah-ðe ic aspende ealle mine æhta on ðearfena bigleofan, and ðeah-ðe ic minne agenne lichaman to cwale gesylle, swā ðæt ic forbyrne on martyrdōme; gif ic næbbe ða sōðan lufe, ne fręmað hit me nān ðing. Æ. H. i. 54.

14. 20. Ne bēo gē cild on andgite, ac on yfelnyssum; bēoð on andgite fulfręmede. Æ. H. i. 512.

14. 26. Þonne gē sōw to gereorde gaderiað, hæbbe sower gehwīlc halwende lāre on mūðe, and sealmboðc on handa. Æ. H. i. 604.

14. 38. Se mann þe God forgyt, God forgyt eac hine. Æ. H. ii. 52.

|| Sē ðe ne cann, hine man eac ne cann. Æ. H. ii. 442.

15. 24. Þonne hē betæcð rice his Fæder. Æ. H. i. 264.

15. 52. On ānre prēowthwile, on ðære endenextan bȳman; sēo bȳme sōðlice blāwð, and ða deadan arisað ungebrosnode, and wē bēoð awēnde. Æ. H. ii. 568.

datur sermo sapientiae; alii autem sermoscientiae secundum eundem Spiritum; alteri fides in eodem Spiritu; alii gratia sanitarum in uno Spiritu; alii operatio virtutum, alii prophetia, alii discretio spirituum, alii genera linguarum, alii interpretatio sermonum. Haec autem omnia operatur unus atque idem Spiritus, dividens singulis prout vult.

12. 26. Et si quid patitur unum membrum, compatiuntur omnia membra. . . .

12. 27. Vos autem estis corpus Christi, et membra de membro.

13. 2, 3. . . . Si habuero omnem fidem, . . . et si distribuero in

cibos pauperum omnes facultates meas, et si tradidero corpus meum ita ut ardeam, charitatem autem non habuero, nihil mihi prodest.

14. 20. . . . Nolite pueri effici sensibus, sed malitia parvuli estote; sensibus autem perfecti estote.

14. 26. . . . Cum convenitis, unusquisque vestrum psalmum habet, doctrinam habet, apocalypsim habet, linguam habet, interpretationem habet. . . .

14. 38. Si quis autem ignorat, ignorabitur.

15. 24. . . . Cum tradiderit regnum Deo et Patri. . . .

15. 52. In momento, in ictu oculi, in novissima tuba; canet enim

16. 13. Bēoð wacole, and standað on geleafan, and onginnað werlice, and bēoð gehyrte. *Æ. H. i. 188.*

2 CORINTHIANS.

1. 12. Ūre wuldor is sēo gecyðnys ūres ingehydes. *Æ. H. ii. 564.*
 5. 10. Ealle wē sceolon standan æfter ðisum life sætforan Crīstes dōmsetle, þæt ælc ðær underfō swā-hwæt-swā hē on lichaman ādreah, oððe gōd oppe yfel. *Æ. H. ii. 328; cf. ii. 12.*
 6. 10. Swā-swā nāht hæbbende, and ealle ðing geāgniende. *Æ. H. i. 530.*
 9. 9. *See Ps. 112. 9.*
 10. 17. Sē ðe wuldrige, wuldrige on Gode. *Æ. H. i. 594.*
 11. 2. Ic bewēddode sōw ānum were, þæt gē sceoldon gearcian clāne mæden Crīste. *Æ. H. ii. 10.*
 || Ic bewēddode sōw ānum were, þæt gē gearcian Crīste ān clāne mæden. *Æ. H. ii. 54.*
 || Ic bewēddode sōw ānum were, þæt gē gearcian ān clāne mæden Crīste. *Æ. H. ii. 566.*
 11. 23. *See 2 Cor. 11. 26, 27, note.*
 11. 25. . . . þæt hē ænne dæg and āne niht on sēgrunde ādruge. *Æ. H. i. 574.*
 11. 26, 27. Hē wæs gelōmlice on mycelre frēcenyse, ægðer ge on sē ge on lande, on wēstene, betwux sceaðum, on hungre and on ðurste, and on manegum wæccum, on cyle, and on nācednyse, and on manegum cwearternum¹. *Æ. H. i. 392.*

tuba, et mortui resurgent incorrupti, et nos immutabimur.

16. 13. Vigilate, state in fide, viriliter agite, et confortamini.

2 CORINTHIANS.

1. 12. Nam gloria nostra hæc est, testimonium conscientiae nostrae. . . .
 5. 10. Omnes enim nos manifestari oportet ante tribunal Christi, ut referat unusquisque propria corporis, prout gessit, sive bonum sive malum.

6. 10. . . . Tamquam nihil habentes, et omnia possidentes.

10. 17. Qui autem gloriatur, in Domino gloriatur.

11. 2. Despondi enim vos uni viro virginem castam exhibere Christo.

11. 25. . . . Nocte et die in profundo maris fui.

11. 26, 27. In itineribus saepe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in

¹ From 2 Cor. 11. 23, 'in carceribus.'

11. 33. See *Æ. H. i. 390.*

12. 2, 4. Ic wāt ðone mann on Criste, þe wæs gegripen nū for fēowertýne gearum, and gelæd oð ðā þridðan heofenan. And eft hē wæs gelæd tō neornnawange; and ðær gehýrde ðā digelan word, þe nān eorðlic mann sprecaþ ne mōt. *Æ. H. ii. 332.*

|| Hē wæs gelæd tō heofenan oð ðā ðridðan fleringe; and þær hē geseh and gehýrde Godes digelnysse, ðā hē ne mōste nānum men cýðan. *Æ. H. i. 392.*

12. 7-9. Mē is geseald sticels mīnes lichaman, and se sceocca me gearplæt¹, þæt sēo micelnys Godes onwrigenyssa mē ne onhēbbe. Forðan ic bæd þriwa mīnne Drihten þæt hē afýrsode þæs sceoccan sticels fram mē; ac hē mē andwyrde: Paule, ðs genihtsumað mīn gifu; sōðlice mægen bið gefrēmod on untrumnyssē. Nū wuldrige ic lustlice on mīnum untrumnyssum, þæt Cristes miht on mē wunige. *Æ. H. i. 474.*

GALATIANS.

3. 11. See *Hab. 2. 4.*

3. 29. Gif gē sind Cristes, þonne sind gē Abrahames sād, and æfter behæte yrfeþuman. *Æ. H. i. 98.*

|| Witodlice, gif gē cristene synd, þonne bæo gē Abrahames ofspring, and yrfeþuman æfter behæte. *Æ. H. i. 204.*

|| Eornostlice, gif gē Cristes sind, þonne sind gē Abrahames sād, and æfter behæte yrfeþuman. *Æ. H. ii. 62.*

4. 4, 5. Þa-þa ðæra tīda gefýllednys cōm, ðā sēnde God Fæder his Sunu tō mancynnes alýsednysse. *Æ. H. i. 194.*

falsis fratribus; in labore et aerumna, in vigiliis multis, in fame et siti, in ieiuniis multis, in frigore et nuditate.

12. 2, 4. Scio hominem in Christo ante annos quattuordecim, . . . raptum huiusmodi usque ad tertium coelum. . . . Raptus est in paradysum; et audivit arcana verba, quae non licet homini loqui.

12. 7-9. Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meae, an-

gelus Satanae qui me colaphizet. Propter quod ter Dominum rogavi ut discederet a me; et dixit mihi: Sufficit tibi gratia mea; nam virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

GALATIANS.

3. 29. Si autem vos Christi, ergo semen Abrahae estis, secundum promissionem heredes.

4. 4, 5. At ubi venit plenitudo tem-

¹ For 'gearplæt,' or 'geearplæt.'

4. 10, 11. Ic wene þæt ic swunce on ýdel, ða-ða ic eow tō Gode gebigde; nū gē cēpað dagas and mōnðas mid ydelum wíglungum. *Æ. H. i. 102.*
4. 19. Gē synd mīne bearn, ða ðe ic nū oðre sīðe geseacnige, oð-þæt Crist beo on eow geednīwod. *Æ. H. i. 492.*
5. 14. *See Matt. 19. 19.*

EPHESIANS.

1. 4. Swā-swā hē us gecēas on Criste ār middaneardes gesetnysse. *Æ. H. ii. 366.*
1. 10. . . . þæt sceoldon ealle heofenlice ðing and eorðlice beon geedstaðelode on Criste. *Æ. H. i. 214.*
2. 14. Hē is ure sibb, se ðe dyde ægðer tō anum, tōwurpende¹ ða ærran feondscipas on him sylfum. *Æ. H. i. 106.*
 || Sē is ure sib, se ðe dyde ægðer tō anum. *Æ. H. ii. 380.*
2. 17. Se Hælend bodade on his tōcyme sibbe us ðe feorran wæron, and sibbe þām ðe gehende wæron. *Æ. H. ii. 106.*
3. 14, 17-19. Ic bige mīne cnēowu tō ðam ælmihtigan Fæder for eow, þæt gē beon on sōðre lufe gewyrtrumode, þæt gē magon underfōn mid eallum hālgum hwæt sý brādnyss, langnyss, hēahnyss, and deopnyss on Godes gesetnyssum; and tōcnāwan eac ða oferstigendan sōðan lufe Drihtnes Cristes, þæt gē beon gefyllede on ealre Godes gefyllednysse. *Æ. H. ii. 408.*

poris, misit Deus Filium suum, . . . ut eos, qui sub lege erant, redimeret. . . .

2. 14. Ipse enim est pax nostra, qui fecit utraque unum, et . . . solvens inimicitias in carne sua.
4. 10, 11. Dies observatis, et menses, et tempora, et annos; timeo vos, ne forte sine causa laboraverim in vobis.
2. 17. Et veniens evangelizavit pacem vobis qui longe fuistis, et pacem iis qui prope.
4. 19. Filioli mei, quos iterum parituro, donec formetur Christus in vobis.
3. 14, 17-19. Huius rei gratia flecto genua mea ad Patrem Domini nostri Iesu Christi. . . . In charitate radicati et fundati, ut possitis comprehendere cum omnibus sanctis quae sit latitudo, et longitudo, et sublimitas, et profundum; scire etiam supereminentem scientiae charitatem Christi, ut impleamini in omnem plenitudinem Dei.

EPHESIANS.

1. 4. Sicut elegit nos in ipso ante mundi constitutionem. . . .
1. 10. . . . Instaurare omnia in Christo, quae in coelis, et quae in terra sunt. . . .

¹ Possibly translates the 'evacuans' of v. 15.

4. 3. *See* Æ. H. ii. 276.
 5. 16. Yfele sind ure dagas. Æ. H. i. 490.
 5. 22. Wif sceolon gehyrsumian heora werum gedafenlice, and hi symle arwurðian swā-swā āgene hlāfordas. Æ. H. i. 322.
 5. 23. *See* Æ. H. i. 260, 272.
 5. 27. Ealle ðā þe tō Godes rīce gebyrigað, nabbað nāðor nē wōmm nē āwyrðnyse on heora lichaman. Æ. H. i. 236.
 5. 30. *See* Æ. H. i. 260, 272.
 6. 2. *See* Exod. 20. 12.
 6. 11, 12, 14, 16, 17. Ymbscrȳdað eow mid Godes wāpnunge, þæt gē magon standan ongēan deofles syrwingum; forðanðe us nis nān gecamp ongēan flāsc and blōd, ac tōgēanes deofellicum ealdrum and gāstlicum yfelnyssum. Standað, eornostlice, mid begyrdum lēdenum on sōðfæstnyse, and ymbscrȳdde mid rihtwisnyse byrnan; and nymað þæs geleafan scyld, and ðæs hihtes helm, and þæs Hālgan Gastes swurd, þæt is Godes word. Æ. H. ii. 218.

PHILIPPIANS.

2. 8. Hē wæs gehyrsum his Fæder æfre oððe dēað. Æ. H. ii. 6.
 2. 15, 16. Gewuniað betwux þwȳrum mancynne; scinað betwux þām swā-swā steorran, lifes word healdende. Æ. H. i. 528.
 3. 19. Heora wamb is heora God, and heora ende is forwyrd, and heora wuldor on gescyðnyse. Æ. H. i. 604.
 3. 21. *See* Æ. H. i. 236.

5. 16. . . . Dies mali sunt.
 5. 22. Mulieres viris suis subditæ sint, sicut Domino.
 5. 27. Ut exhiberet ipse sibi gloriosam ecclesiam, non habentem maculam aut rugam. . . .

. . . in omnibus sumentes scutum fidei; . . . et galeam salutis assumite, et gladium Spiritus, quod est verbum Dei.

PHILIPPIANS.

6. 11, 12, 14, 16, 17. Induite vos armaturam Dei, ut possitis stare adversus insidias diaboli; quoniam non est nobis colluctatio adversus carnem et sanguinem, sed adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae. . . . State, ergo, succincti lumbos vestros in veritate, et induti lorica iustitiæ
 2. 8. . . . Factus obediens usque ad mortem. . . .
 2. 15, 16. Ut sitis . . . in medio nationis pravae et perversae; inter quos lucetis sicut luminaria in mundo, verbum vitae continentes. . . .
 3. 19. Quorum finis interitus, quorum Deus venter est, et gloria in confusione ipsorum. . . .

COLOSSIANS.

2. 9. On him wunað eal gefyllednys þære godcundnysse. *Æ. H. i. 150.*
 2. 14. Mid his upstige is adylegod þæt cyrographum ðre geniðerunge. *Æ. H. i. 300.*
 3. 5. Se gitsere . . . bið . . . þam gelic þe deofolgyld begæð. *Æ. H. i. 326.*

3. 12, 14-17. Ymbscrýdað eow, swā-swā Godes gecorenan, mid mildheortnysse and mid welwillendnysse, mid eadmōdnysse, mid gemetfæstnysse, mid geðylde; and habbað eow, tōforan eallum ðingum, ðā sōðan lufe, sēo ðe is bēnd ealra fulfrēmednyssa; and Crīstes sib blissige on eowrum heortum, on ðære gē sind gecigede on anum lichaman. Beoð þancfulle, and Godes word wunige betwux eow genihtsumlice on eallum wīsdōme; tæcende and tihtende eow betwýnan on sealmsangum and gāstlicum lofsangum, singende mid gife Godes on eowrum heortum. Swā-hwæt-swā gē dōð on worde oððe on weorce, dōð symle on Drihtnes naman, þancigende ðām ælmihtigan Fæder ðurh his Bearn. *Æ. H. i. 606.*

|| Swā-hwæt-swā gē dōð on worde oððe on weorce, dōð symle on Drihtnes naman, þancigende þām ælmihtigan Fæder þurh his Bearn. *Æ. H. i. 102.*

3. 18. See Eph. 5. 22.
 3. 19. Lufiað, gē weras, eowere wif on æwe; ne beo gē bitere him ungebeorhlice. *Æ. H. ii. 322.*
 3. 22-24. Eala, gē ðeowan, beoð gehýrsume eowerum hlāfordum;

COLOSSIANS.

2. 9. . . . In ipso inhabitat omnis plenitudo divinitatis. . . .
 2. 14. Delens quod adversus nos erat chirographum decreti. . . .
 3. 5. . . . Avaritiam, quae est simulacrorum servitus.
 3. 12, 14-17. Induite vos ergo, sicut electi Dei, . . . viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam; . . . super omnia autem haec, charitatem habete, quod est vinculum perfectionis; et pax Christi exultet in cordibus vestris, in qua

et vocati estis in uno corpore; et grati estote. Verbum Christi habitet in vobis abundanter in omni sapientia, docentes et commonentes vosmetipsos psalmis, hymnis, et canticis spiritualibus, in gratia cantantes in cordibus vestris Deo. Omne quodcumque facitis in verbo aut in opere, omnia in nomine Domini Iesu Christi, gratias agentes Deo et Patri per ipsum.

3. 19. Viri, diligite uxores vestras, et nolite amari esse ad illas.
 3. 22-24. Servi, obedite per omnia dominis carnalibus; non ad ocu-

swā-hwæt-swā¹ gē wyrcað, wyrcað mid mōde, swā-swā Gode sylfum, and hē sylð eow mēde. Ne ðeowige gē tō ansýne, ac mid anfealdre heortan, nē swilce beforan mannum, ac mid Godes ōgan. *Æ. H. ii. 326.*

1 THESSALONIANS.

2. 9. *See Æ. H. i. 392.*

4. 13 (Vulg. 12). Mine gebrōðra, ic nelle þæt gē nyton be ðam slāpendum. *Æ. H. ii. 566.*

4. 16-18 (Vulg. 15-17). Drihten sylf astihð of heofonum on stemne þæs hēahengles, and mid Godes bȳman; and ðā deadan ārest ārisað; syððan wē ðe lybbað, and on lichaman beoð gemette, beoð gelæhte forð mid þam oðrum on wolenum tōgeanes Criste; and wē swā symle syððan mid Gode beoð. Frefriað eow mid þisum wordum. *Æ. H. i. 616.*

5. 2. Drihtnes dæg cymð swā-swā ðesof on niht. *Æ. H. ii. 568.*

5. 15. *See Matt. 5. 43-46.*

2 THESSALONIANS.

3. 8. *See Æ. H. i. 392.*

1 TIMOTHY.

5. 6. Sēo wuduwe þe lyfað on eostmettum, hēo ne lyfað nā, ac hēo is deað. *Æ. H. i. 146.*

5. 18. *See Luke 10. 2-7.*

lum servientes, quasi hominibus placentes, sed in simplicitate cordis, timentes Deum. Quodcumque facitis, ex animo operamini, sicut Domino, et non hominibus, scientes quod a Domino accipietis retributionem hereditatis. . . .

descendet de coelo; et mortui . . . resurgent primi; deinde nos qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera; et sic semper cum Domino erimus. Itaque consolamini invicem in verbis istis.

5. 2. . . . Dies Domini sicut fur in nocte, ita veniet.

1 THESSALONIANS.

4. 12. Nolumus autem vos ignorare, fratres, de dormientibus. . . .

1 TIMOTHY.

4. 15-17. Quoniam ipse Dominus . . . in voce archangeli, et in tuba Dei,

5. 6. Nam quae in deliciis est, vivens mortua est.

¹ Transposition.

6. 7. Ne brōhte wē nān cīng tō ðisum middangearde, nē wē nān cīng heonon mid ūs lēdan ne magon. *Æ. H. i. 256.*
6. 10. Sēo grādignys is . . . wyrtruma ælces yfeles. *Æ. H. ii. 410.*
 || . . . gýtsume, sēo ðe is wyrtruma ælces yfeles. *Æ. H. ii. 462.*
6. 15. Hē is ealra cyninga Cyning, and ealra hlāforda Hlāford.
Æ. H. i. 8.
6. 17, 18. Bebeodað þām ricum þæt hī ne mōdigan, nē hī ne hopian on heora ungewissum welan; ac beon hī rice on gōdum weorcum, and syllan Godeðes ðearfum mid cystigum mōde. *Æ. H. i. 256.*

HEBREWS.

1. 3. . . . þæt hē wære his Fæder wuldres beorhtnys. *Æ. H. ii. 606;*
cf. i. 28.
1. 5. *See Ps. 2. 7; 89. 26.*
1. 13. *See Ps. 110. 1.*
1. 14. Englas beoð tō ðeninggāstum fram Gode hider on worulde asende, þæt hī beon on fultume his gecorenum, þæt hī ðone scan eðel onfōn mid him. *Æ. H. i. 570.*
5. 5. *See Ps. 2. 7.*
10. 38. *See Hab. 2. 4.*
11. 6. Gelsafa, . . . būton þām ne mæg nān mann Gode lician.
Æ. H. i. 134.
12. 5, 6. Ne forgȳm ðū, mīn bearn, þīnes Drihtnes stōore, nē ðū beo gewæht þonne hē ðe prēað; ðone ðe Drihten lufað, þone hē ðreað, and sōðlice beswingð ælcne sunu ðe hē underfēhð.
Æ. H. ii. 328.
 || God prēað and beswingð ælcne ðe hē underfēhð tō his rice. *Æ. H. i. 486; cf. Rev. 3. 19.*

6. 7. Nihil enim intulimus in hunc mundum; haud dubium quod nec auferre quid possumus.
6. 10. Radix enim omnium malorum est cupiditas. . . .
6. 15. . . . Rex regum, et Dominus dominantium.
6. 17, 18. Divitibus huius saeculi praecipe non sublime sapere, neque sperare in incerto divitiarum; . . . divites fieri in bonis operibus, facile tribuere, communicare.

HEBREWS.

1. 3. Qui cum sit splendor gloriae . . . eius. . . .
1. 14. Nonne omnes sunt administratorii spiritus, in ministerium missi propter eos qui hereditatem capient salutis?
11. 6. Sine fide autem impossibile est placere Deo. . . .
12. 5, 6. . . . Fili mi, noli negligere disciplinam Domini, neque fati-

12. 29. God is . . . fornymende fȳr. *Æ. H. i. 322.*
 13. 1, 2. Wunige betwux eow lufu sōðre brōðerrædene, and ne
 forgȳmeleasige ge cumlŕōnyssa. *Æ. H. ii. 286.*

JAMES.

1. 2. *Ēalā*, ge mine gebrōðra, wenað eow ælcere blisse, þonne ge
 beoð on mislicum costnungum. *Æ. H. i. 554.*
 2. 8. *See Matt. 17. 49.*
 2. 13. Sē ðe dōm geset buton mildheortnyssa, him bið eft gedēmed
 buton mildheortnyssa. *Æ. H. ii. 322.*
 2. 14. Hwæt frēmað þe þæt ðu hæbbe geleafan, gif ðu næfst ðā
 gōdan weorc? *Æ. H. i. 304.*
 2. 17. Se geleafa ðe bið butan gōdum weorcum, sē bið deað.
Æ. H. i. 302.
 ¶ Se geleafa þe bið butan gōdum weorcum, sē is deað.
Æ. H. i. 236.
 2. 19. Deoflu gelyfað, ac hī forhtiað. *Æ. H. i. 304.*
 2. 23. *See Æ. H. i. 552.*
 2. 20, 26. *See Jas. 2. 17.*
 3. 10. Ne magon wē mid anum muðe blētsian and wyrian.
Æ. H. ii. 36.
 4. 4. Swā-hwā-swā wile beon frēond þære worulde, sē bið geteald
 Godes feond. *Æ. H. i. 162.*
 ¶ Swā-hwā-swā wile beon frēond þysære worulde, hē bið
 Godes feond geteald. *Æ. H. i. 612.*

geris dum ab eo argueris; quem
 enim diligit Dominus, castigat;
 flagellat autem omnem filium
 quem recipit.

12. 29. Etenim Deus noster ignis
 consumens est.
 13. 1, 2. Charitas fraternitatis ma-
 neat in vobis, et hospitalitatem
 nolite oblivisci.

JAMES.

1. 2. Omne gaudium existimate,
 fratres mei, cum in tentationes
 varias incideritis.
 2. 13. Iudicium enim sine miseri-

cordia illi qui non fecit miseri-
 cordiam. . . .

2. 14. Quid proderit . . . si fidem
 quis dicat se habere, opera autem
 non habeat? . . .
 2. 17. Sic et fides, si non habeat
 opera, mortua est in semetipsa.
 2. 19. . . . Daemones credunt, et con-
 tremiscunt.
 3. 10. Ex ipso ore procedit bene-
 dictio et maledictio. Non oportet,
 fratres mei, haec ita fieri.
 4. 4. . . . Quicumque ergo voluerit
 amicus esse saeculi huius, inimicus
 Dei constituitur.

4. 7, 8. Wiðstandað þam deofle, and he fliħð fram  ow ; gen al c-
að Gode, and he gen al hð t   ow.  . H. i. 604.

  Gen al cað t  Gode, and God gen al hð t   ow.  . H. ii. 52.

5. 4. See Rom. 9. 29.

5. 16-20. . . . þæt w  sceolon andettan  re synna gel me, and
 lc for   erne gebiddan, þæt w  beon gehealdene. Helias se
witega w s  s mannum gelic,  r wiendlic sw -sw  w  ; and
he sw - eah  b d þæt r n w s forwyrned  am wi erweardum
folce t   reora g ara fyrste, and syx m n a f ce. He  b d
eft si  an  t  am s  an Gode þæt he r nas forgeaf, and
eor lice w estmas. Gif hwile man gebig    erne fram ge-
dwylde, he  l st his s wle s  lice fram de  e, and fela synna
  ylega  þurh   es gedwolan rihtinge.  . H. ii. 330.

1 PETER.

1. 1. See  . H. i. 268.

1. 5. Þurh Godes gife g  sind gehealdene on geleafan.  . H. i. 114.

  G  sind on Godes gife gehealdene þurh geleafan.  . H. ii. 524.

1. 7. For an  se   fandung  owres geleafan is miccle deorwur re
þonne gold þe bi   urh f r  fandod.  . H. i. 554 ; cf. i. 6, 268, 544.

1. 24.  lc fl sc is g rs, and þ s fl sc es wuldor is swilce wyrta
bl stm.  . H. i. 188.

2. 4, 5. Gen al ca  t   am lybbendum st ne, se  e is fram
mannum  worpen, and fram Gode gecoren and gearwur od ;
and beo  g  sylfe ofer  am st ne getimbrode, sw -sw  lybbende
st nas on g stlicum h sum.  . H. ii. 580.

4. 7, 8. . . . Resistite autem diabolo, salvabit animam eius a morte, et
et fugiet a vobis ; appropinquate operiet multitudinem peccatorum.
Deo, et appropinquabit vobis. . . .

1 PETER.

5. 16-20. Confitemini ergo alteru- 1. 5. . . . In virtute Dei custodimini
trum peccata vestra, et orate pro per fidem in salutem. . . .

invicem ut salvemini. . . . Elias 1. 7. Ut probatio vestrae fidei multo
homo erat similis nobis passibilis ; pretiosior auro quod per ignem
et oratione oravit ut non plueret probatur. . . .

super terram, et non pluit annos 1. 24. . . . Omnis caro ut foenum, et
tres et menses sex. Et rursum 1. 24. . . . Omnis gloria eius tamquam flos
oravit, et coelum dedit pluviam, foeni. . . .

et terra dedit fructum suum. . . . 2. 4, 5. Ad quem accedentes lapidem
Si quis . . . erraverit a veritate, et vivum, ab hominibus quidem re-
converterit quis eum, scire debet probatum, a Deo autem electum
quoniam qui converti fecerit pec- et honorificatum ; et ipsi tam-

catores ab errore viae suae,

2. 21. Crist ðrōwode for us, and sealde us bȳsne þæt wē sceolon fyligan his fōtswaðum. *Æ. H. i. 164.*
3. 1. *See Eph. 5. 22.*
3. 6. Swā-swā Sarra gehȳrsumode Abrahame, and hine hlāford hēt; ðære dōhtra gē sind, wel dōnde and nā ondrædende ænige gedrēfednysse. *Æ. H. i. 98.*
3. 9. *See Matt. 5. 43-46.*
3. 18. *See Æ. H. ii. 276.*
3. 20. *See Æ. H. ii. 60.*
4. 9. Beoð cumlōðe eow betwȳnan, būton ceorungum. *Æ. H. ii. 286.*
5. 8, 9. Beoð sȳfre and wacole, forðanðe se deofol, eower wiðerwinna, færð onbūtan swā-swā grymetende leo, sēcende hwæne hē abite; wiðstandað þam strange on geleafan. *Æ. H. ii. 448.*

1 JOHN.

2. 4. Sē ðe cwyð þæt hē God cunne, and his beboda ne hylt, hē is lēas. *Æ. H. i. 302.*
- || Gif hwā cwyð þæt hē lufige pone lifigendan God, and his beboda ne hylt, hē bið lēas ðonne. *Æ. H. ii. 314; cf. i. 236.*
2. 6. Sē ðe cweð þæt hē on Criste wunige, hē sceal faran swā-swā Crist ferde. *Æ. H. ii. 468.*
2. 15. Ne lufige gē middangeard, nē ðā ðing ðe him on wuniað; forðan swā-hwā-swā middangeard lufað, næfð hē Godes lufe on him. *Æ. H. i. 614.*
- || Ne lufige gē ðisne middaneard, nē ðā ðing ðe on middanearde sind. *Æ. H. ii. 340.*
3. 14. Sē ðe his brōðor ne lufað, hē wunað on deaðe. *Æ. H. i. 54.*

quam lapides vivi superaedificamini, domus spiritualis. . . . resistite fortes in fide. . . .

1 JOHN.

2. 21. . . . Christus passus est pro nobis, vobis relinquens exemplum ut sequamini vestigia eius.
3. 6. Sicut Sara obediebat Abrahæ, dominum eum vocans; cuius estis filiae, beneficientes et non perturbantes ullam perturbationem.
4. 9. Hospitalis invicem sine murmuratione.
5. 8, 9. Sobrii estote, et vigilate, quia adversarius vester diabolus tamquam leo rugiens circuit, quaerens quem devoret; cui
2. 4. Qui dicit se nosse eum, et mandata eius non custodit, mendax est. . . .
2. 6. Qui dicit se in ipso manere, debet, sicut ille ambulavit, et ipse ambulare.
2. 15. Nolite diligere mundum, neque ea quæ in mundo sunt; si quis diligit mundum, non est charitas Patris in eo.
3. 14. . . . Qui non diligit, manet in morte.

3. 15. *Ælc ðæra þe his brōðor hatað is manslaga.* *Æ. H. i. 54.*
 3. 16. *Wē oncnēowon Cristes lufe on us purh þæt, þæt hē sealde hine sylfne for us; and wē sceolon syllan us sylfe for gebrōðrum.* *Æ. H. ii. 318.*
 4. 9. *Ðā geswutelode God hū miccle lufe hē hæfde and hæfð tō us, þā-ða hē asēnde his āgen Bearn tō slēge for us.* *Æ. H. ii. 6.*
 4. 20. *Sē ðe ne lufað his brōðor þone ðe hē gesihð, hū mæg hē lufian God, þone ðe hē ne gesihð lichamlice?* *Æ. H. i. 232, 326.*
 5. 16. *Sum synn is ðe bringð tō deaðe; ic bidde þæt nān man for þære ne gebidde.* *Æ. H. ii. 528.*

REVELATION.

1. 7. *See* *Æ. H. i. 28.*
 1. 9. *See* *Æ. H. i. 28.*
 1. 10. *See* *Rev. 19. 6.*
 3. 4. *See* *Æ. H. i. 88.*
 3. 19. *Þā ðe ic lufige, ðā ic ðrēage and beswinge.* *Æ. H. i. 470.*
 || Ic ðrēage and swinge þā ðe ic lufige. *Æ. H. ii. 328.*
 || Se ælmihtiga God beswingð and prēað þā ðe hē lufað.
 Æ. H. ii. 548; cf. Heb. 12. 5, 6.
 3. 20. *Ic stande æt ðære dura enucigende; and swā-hwā-swā mīne stemne gehyrð, and ðā duru mē geopenað, ic gange in tō him, and mid him gereordige, and hē mid mē.* *Æ. H. ii. 468, 470.*
 5. 5. *Hē is Lēo geciged of Iudan mægðe, Dauides wyrtruma.*
 Æ. H. i. 358.
 7. 9-12. *Ic geseah swā mīcele mēnigu swā nān man gerȳman ne mæg, of eallum ðeodum and of ælcere mægðe, standende ætforan Godes prymsetle, ealle mid hwītum gyrlum gescrȳdde,*
 3. 15. *Omnis qui odit fratrem suum non pro illo dico ut roget quis homicida est. . . .*
 3. 16. *In hoc cognovimus charitatem Dei, quoniam ille animam suam pro nobis posuit; et nos debemus pro fratribus animas ponere.*

REVELATION.

3. 19. *Ego quos amo, arguo et castigo. . . .*
 3. 20. *Ecce sto ad ostium, et pulso; si quis audierit vocem meam, et aperuerit mihi ianuam, intrabo ad illum, et coenabo cum illo, et ipse mecum.*
 5. 5. *Leo de tribu Iuda, radix David. . . .*
 7. 9-12. *... Vidi turbam magnam, quam dinumerare nemo poterat,*
 4. 9. *In hoc apparuit charitas Dei in nobis, quoniam Filium suum unigenitum misit Deus in mundum, ut vivamus per eum.*
 4. 20. *... Qui enim non diligit fratrem suum quem videt, Deum, quem non videt, quomodo potest diligere?*
 5. 16. *... Est peccatum ad mortem;*

healdende palmtwigu on heora handum, and sungon mid hluddre stemne: Sý hǣlu urum Gode þe sitt ofer his þrymsetle. And ealle englas stōdon on ymbhwyrfte his ðrymsetles, and aluton to Gode, þus cweðende: Sý urum Gode blētsung and beorhtnys, wisdom and þancung, wurðmynt and strēngð, on ealra worulda woruld. Amen. *Æ. H. i. 53a*

|| And hī standað ætforan his ðrymsetle, hæbbende heora palmtwigu on handa. *Æ. H. i. 90*

14. 3. And singað þone nīwan lofsang. *Æ. H. i. 90*

14. 4. Hī sind ða ðe Crīste folgiað on hwitum gyrlum, swā-hwider-swā hē gæð. *Æ. H. i. 88, 90*

19. 6. See *Æ. H. ii. 86*

19. 10. Beheald þæt ðu ðas dæde ne dō; ic eom ðīn efenðeowa, and ðīnra gebrōðra; gebide ðes to Gode anum. *Æ. H. i. 3a*

|| Ne dō þu hit nā, þæt þu to mē abuge: ic eom Godes þeowa, swā-swā ðu and þīne gebrōðra; gebide ðes to Gode anum. *Æ. H. i. 174*

19. 16. See 1 Tim. 6. 15.

21. 1. Þonne bið nīwe heofon and nīwe eorðe. *Æ. H. i. 618*

22. 9. See Rev. 19. 10.

22. 11. Sē ðe derað, derige hē gýt swyðor; and sē ðe on fulnyssum wunað, befyle hine gýt swyðor; . . . sē ðe hālig is, beo hē gýt swyðor gehalgod. *Æ. H. i. 484*

UNTRACED PASSAGES.

Sý ðam ārleasan ætbrōden sēo gesihð Godes wuldres. *Æ. H. i. 300*
Þonne hē bið mid idelum hlīsan and lyffetungum befangen,

ex omnibus gentibus, et tribubus, et populis, et linguis, stantes ante thronum, . . . amicti stolis albis, et palmae in manibus eorum; et clamabant voce magna, dicentes: Salus Deo nostro qui sedet super thronum. . . . Et omnes angeli stabant in circuitu throni, . . . et adoraverunt Deum, dicentes: . . . Benedictio, et claritas, et sapientia, et gratiarum actio, honor, et virtus, et fortitudo Deo nostro in saecula saeculorum. Amen.

14. 4. . . . Hi sequuntur Agnum quocumque ierit. . . .

19. 10. . . . Vide ne feceris; conservus tuus sum, et fratrum tuorum . . . Deum adora. . . .

21. 1. Et vidi coelum novum et terram novam. . . .

22. 11. Qui nocet, noceat adhuc; et qui in sordibus est, sordescat adhuc; . . . et sanctus, sanctificetur adhuc.

UNTRACED PASSAGES.

14. 3. Et cantabant quasi canticum novum. . . . Tollatur impius ne videat gloriam Dei.

þonne bið hit swylce hē sȳ mid sumere moldhȳpan ofhroren.

Æ. H. i. 492.

Se witega Hieremias cwæð be ðam Hælende : Ðes is ure God, and nis nān oðer geteald to him. Hē ārærde and gesette stēore and þeawfæstnysses his folce Israhel. Hē wæs siððan gesewen ofer eorðan, and mid mannum hē drohtnode. Æ. H. ii. 12.

. . . Witegode Hieremias to þære byrig Hierusalem, þus cweðende : To ðe cymð þin Ālȳsend, and þis bið his tæcn : Hē geopenað blindra manna eagan, and dēadum hē forgifð heorcunige, and mid his stemne hē ārærð þā dēadan of heora byrgenum.

Æ. H. ii. 16.

. . . þæt se hēalica God hatað unrhtwīssa gife. Æ. H. ii. 33.

God gecwæð þæt ælc synn ðe nære ofer eorðan gebet sceolde beon on ðissere worulde gedemed. Æ. H. ii. 33.

Sē ðe wendð þæt hē hāl sȳ, sē is unhāl. Æ. H. ii. 47.

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[The words excluded from this list are such as the commoner conjunctions, prepositions, pronouns, and numerals; the nouns Dryhten, God, mōnn(a); the adjectives eall, micel, mōnig; the verbs bēon (wesan), cuman, cunnan, cweðan, dōn, gān, habban, magan, mōtan, sculan, seogan, sprecan, weorðan, willan (nellan), witan (nytan); and the adverbs ēac, gýt, hēr, hwēr, hwonne, nā (nā), nū, swā, ōā, ōēr (and compounds), ōonne, and ōua. Of others it is intended that all the instances shall be given, unless otherwise indicated.]

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- Page 6, l. 5 from bottom,—for *gōdwēbbe* read *godwēbbe*.
,, 13, l. 10,—for *oferhelede* read *oferhēlede*.
,, 24, l. 8 from bottom,—for *gēworhte* read *geworhte*.
,, 41, ll. 3 and 9 from bottom,—for *grin* read *grin*.
,, 47, l. 3,—for *Fulga* read *Fulgā*.
,, 65, ll. 6 and 12 from bottom,—for *twyfealdum* read *twyfealdum*.
,, 83, l. 4 from bottom,—for *sandceosol* read *sandceosol*.
,, 84, l. 5 from bottom,—for *sandceosol* read *sandceosol*.
,, 96, l. 11,—for *me* read *mē*.
,, 109, l. 9 from bottom,—for *twyfealdum* read *twyfealdum*.
,, 139, l. 9 from bottom,—for *pryfealde* read *pryfealde*.
,, 154, bottom line,—for *streċcanmōd* read *streċcanmōd*.
,, 192, l. 4 from bottom,—for *twyfealdre* read *twyfealdre*.
,, 205, l. 8 from bottom,—add :—cf. ii. 568.
,, 211, l. 10,—for *twyfealde* read *twyfealde*.
,, 211, l. 11,—for *pryfealde* read *pryfealde*.
,, 239, l. 9,—for *Cristes* read *Cristes*.
,, 250, after l. 6 from bottom,—insert :—5. 5. See *Æ. H.* ii. 292.
,, 254, after l. 13,—insert :—2 PETER. 2. 22. See *Æ. H.* ii. 602, cf. ii. 380.

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